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March

The month of March is devoted to St. Joseph, spouse of Mary, foster father of Jesus, and patron of the universal Church. St. Joseph, who is also the patron of a happy death, should be dear to every devout Christian. Honor this great saint by a worthy reception of the Sacraments on his day, March 19th.

With the first Sunday of March Lent is half over. Easter is not far off. Don't forget to perform your Easter duty. The obligation is grave. In your charity offer up at least one Holy Communion for those who neglect their duty. You may thus be instrumental in obtaining great graces for some poor fellow man. God will reward your act of charity, while the Church, out of the riches of her treasury, grants you a plenary indulgence, if you belong to the League of the Sacred Heart.

March 20th is Palm Sunday, when we commemorate the triumphal entry of Jesus into Jerusalem. In churches where there are the required number of clergy, the Passion is sung with pomp and solemnity. Then follow on Wednesday, Thursday, and Friday evenings the office known as *Tenebrae*, which means *darkness*. How significant are the ceremonies of Holy Thursday, when we commemorate the Last Supper, the washing of the feet, and the institution of the most Holy Eucharist, which is the center of all our devotion. Friday, the saddest day of all the year, reminds us of the death of the Savior who was sacrificed on the cross that we might live. On Holy Saturday we read the prophecies of the Old Law, bless baptismal water, and the paschal lamb—where the custom obtains—and celebrate the Mass of the Resurrection. Now begins the Easter season. In triumph over His enemies Jesus has risen gloriously from the tomb. By keeping His promise He proves beyond the possibility of a doubt that He is truly God. He will be our exceeding great reward if we follow in His footsteps. What are the sorrows of this wretched life in comparison with the eternal joys of heaven which our Savior by His bitter passion and death has opened up for us! More than this, He has shown us by what road we are to reach heaven—"If any man will come after me, let him deny himself

and take up his cross, and follow me." A godly life, one that is filled with faith and good works, will bring us to never ending happiness and glory without end.

Catholic Press Month

The month of March, moreover, was designated at the meeting of the hierarchy at Washington last September as the National Catholic Press Month. The Bishops are to urge in their dioceses special sermons on this topic to encourage the laity to support the Catholic press. It is only by the faithful cooperation of clergy and laity that the Catholic press can accomplish its great mission.

The Archbishops and Bishops in their "Pastoral Letter" of 1919 say that "to widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming sound public opinion, it is indispensable."

Furthermore, "the unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized; and, within the limitations thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our homes, societies, and schools."

The secular press, on the contrary, or "the American press," as President-elect Harding is quoted as having said recently, "has not lived up to its responsibilities in molding the thought of the people. It has limited itself too much to dispensing sensational news and to making money. It has been influenced more by commercial than by ethical standards. It is very important that all available agencies should combine to elevate not only the ideals but also the practices of the American press."

It is, then, the duty of the Catholic press to offset the false principles of the world as enunciated by the secular press, to stand up for Christian ideals of mo-

rality, to combat bigotry, to safeguard the faith of the individual as well as of society, to afford wholesome spiritual food and nourishment to all. Pope Pius X, of happy memory, says, "in vain will you build churches, give missions, found schools—all efforts will be futile if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press." Another great pope, Leo XIII, did not hesitate to call the Catholic paper a perpetual mission in the parish.

Let us by all means have a vigorous Catholic press. But we must make it such by hearty cooperation so as to accomplish results. We might take a lesson in this from our enemy, who makes a plentiful use of printer's ink for doing the works of darkness by calumny, vilification, and slander. The same means, guided in the right channel, will serve the cause of God equally as well as that of the evil one. Let us be up and doing!

Our President

March 4th, 1921, will be an eventful day in the life of President-elect Warren G. Harding. On that day the new President of the United States will take the oath of office by which he assumes the duties and responsibilities of that important office. The unsettled state of affairs, the social unrest, the discontent among the people, and many other circumstances will make these duties and responsibilities weigh heavily upon him. Yet the modesty that he has shown ever since he has been placed in the lime-light, the simplicity and absence of demonstration that he requested to be observed at the inauguration, have created a favorable opinion of the new Chief Executive. May he perform his arduous task in a God-fearing manner to the satisfaction of everyone.

If we may judge from the past, we have every reason to believe that President Harding is a man of sound principles and that it will be his earnest endeavor to serve his people in justice and fidelity. In proof of this contention, we quote the instructions that he is accredited with having given years ago to every reporter and writer on the *Marion (Ohio) Star*:

Remember there are two sides to every question. Get them both.

Be truthful. Get the facts.

Be decent; be fair; be generous.

Boost—don't knock.

There's good in everybody. Bring out the good in everybody and never needlessly hurt the feelings of anybody.

In reporting a political gathering give the facts; tell the story as it is, not as you would like to have it. Treat all parties alike.

If there's any politics to be played we will play it in our editorial columns.

Treat all religious matter reverently.

If it can possibly be avoided, never bring ignominy to an innocent man or child in telling of the misdeeds or misfortunes of a relative.

Don't wait to be asked, but do it without asking, and, above all, be clean and never let a dirty word or suggestive story get into type.

I want this paper so conducted that it can go into

any home without destroying the innocence of any child.

Let us be boosters, too, and not knockers. Whether we agree with the President's politics or not makes but little difference. As Christians we should be obedient to our temporal rulers and pray for them. Let us observe the injunction of the Apostle that God may shower His blessings upon our nation.

The Third Plenary Council of Baltimore, in the excellent "Manual of Prayers" that it ordered to be printed for the faithful of this country, included Archbishop Carroll's prayer for the Church, for civil authorities—the President, the Governor, and others.

Another Harding

By a singular coincidence there is another Harding, to whom the Church looks up with every mark of esteem and veneration. Possibly both were descended from the same family centuries ago. We refer, of course, to St. Stephen Harding, an Englishman, born at Sherborne in Dorsetshire about the middle of the eleventh century. His early education was obtained at the monastic school in his native home. For higher studies he went to Paris and then to Rome. On his return from the seat of Christendom, he stopped at the Abbey of Molesme in France, where he was so impressed by the holiness of the abbot, St. Robert, and his monks, that he remained to join the community. As a monk he was a man of great austerities. He later became the third abbot of Cîteaux, where he died on March 28, 1134. The Cistercians, who follow one of the reforms of the rule of St. Benedict, look upon Stephen Harding as their real founder. Let us invoke St. Harding's intercession for his namesake in the Presidential chair, that he may be a worthy scion of the Harding race.

Then and Now

Eight hundred years ago a man of fame
The monks of Cîteaux to obey did school
According to the Benedictine rule—
St. Stephen Harding was that master's name.

The White House portals welcome home today
Another Harding, father of our land.
As loyal sons with thee we'll ever stand,
If thou wilt but God's holy laws obey.

A. L. C.

Reject the Smith-Towner Bill

The following twelve "good reasons for rejecting the Smith-Towner Bill," prepared and sent out by the National Catholic Welfare Council, will enlighten such as wish to know why we should oppose the notorious bill:

1. The bill in the first place is loosely drawn, ambiguous and unscientific. It does not recognize the principle that the educational system of the country is a unit system. It gives no reference to the problems of higher education and contains no provisions for

the proper coordination of the different grades of American education into a cohesive body.

2. The bill is *not in keeping with the spirit of the Constitution* of the United States. The States in forming the Constitution recognized the principle that *educational matters belonged to the States* and should be *free of Federal control*.

3. The bill is *un-American*. The schools are public, but the children are private. The duty to educate the children is of the State. This principle gives to the citizen the responsibility of seeing to it that the money he spends annually on education is properly expended. Turning education over to Federal control lessens this responsibility and weakens the State's independence.

4. Because the bill in reality is a bill to *control education*. It purports to be a bill to encourage education, but everyone who has followed the activities of the sponsors of this bill know full well it is patterned after foreign systems of education, and the desire of sponsors of the bill is to set up a Federal Bureau of Education.

5. Because the sponsors of this bill, in order to win support for the bill, have endeavored to camouflage the issue by making it appear that it is an effort to increase the salaries of school teachers. If one wants a real argument as to how the Government treats its employees for increased salaries, witness the fight the letter-carriers and postal clerks have been waging for years past.

6. Because the *sponsors* of this bill have on more than one occasion declared *private institutions are a menace to a community*.

7. Because federalization of education means an-

other political machine. Thousands of new office-holders will be named to carry out the provisions of the bill. Education should be free from all political and partisan aspects.

8. Because it will open the door to the federalization of hospitals, homes and asylums and other institutions now under State, and therefore more immediately under the public, control.

9. Because it *places a handicap on children educated in private schools*. Colleges and universities, accepting State aid through Federal channels, will some day be required to accept the credits set up by a Federal Bureau of Education, and to obtain these credits students would be forced to attend a Federalized school.

10. The party in power names the Secretary of Education. This man would have the power to set up the standards, name the text books, etc. He could write our histories to suit his foreign tendencies, to say nothing of his political and partisan prejudices.

11. Because large Federal appropriations are inopportune, particularly at this time. They tend to increase the high cost of living. Every one hundred million dollars spent by the Federal Government is mostly taken out of capital and mostly added to personal expenditure. The addition to personal expenditure means an increased money demand for products. The diminished capital results in a diminished supply of means of production. Thus the price of disturbance is accentuated at both ends.

12. Because no single State has asked for such a bill. No State has acknowledged its inability to educate its children.

The Eucharistic League of Nations in the Holy Ghost

A. E. S.

In the February number of THE GRAIL we called attention to a new League of Nations that has just been established for the purpose of uniting all men in Christ by restoring harmony among Catholics of all nations, by bringing back to Mother Church all our separated brethren, by converting all who stand beyond the pale of Christianity. As the Holy Eucharist—the Mass and Holy Communion, united with earnest prayer—is to accomplish this grand undertaking, we feel that everyone will read with interest the following explanation which has been adapted from the *Eucharistische Voelkerbund*, the official organ of the "Eucharistic League of Nations in the Holy Ghost."—EDITOR.

THE World War has converted the earth into a moral chaos. There is no external power, no science, no diplomacy that can reconcile and reform the nations that are torn asunder. To attain this requires a change from within. But such a change can be effected only by Christ through the Holy Ghost. At the creation the Holy Spirit hovered over the earth, at the Incarnation He formed and ani-

mated the body of the God-man. May we not believe that the same Holy Spirit is today hovering over the present chaos, that in the very ruins of the battlefields of the great War, the City of God, the mystic body of Christ, may rise more gloriously and on a greater scale? Many signs of the times seem to indicate this.

UNION OF THE CATHOLICS OF THE WORLD

The hatred of the nations for each other, kindled by the fires of hell, is by no means extinguished as yet. In many places, however, the yearning for reconciliation is noticeable, nay, endeavors are being made to unite the Catholics of the whole world. The needs of the times make such a course imperative. The Freemasons, the Jews, the Socialists, the Communists, in a word, all the enemies of the Church have already formed international organizations. We children of the Catholic

Church are essentially one family, yes, we are members of a mystic body whose head is Christ. "For in one spirit were we all baptized into one body." Why, then, are not our regard and love for each other that of brothers and sisters? Why do we not assist each other as one member of the body helps the other? The "Eucharistic League of Nations in the Holy Ghost" longs to make all Catholics thoroughly conscious of the fact that they have the same spiritual interests and that they should further these interests by supernatural means. This League is a purely religious organization.

THE REUNION OF ALL SEPARATED CHRISTIANS

By the fall of czarism one of the greatest obstacles to the reunion of the Eastern and Western Churches ceased to exist. The Russian Church and czardom were as closely intertwined as the ivy and the oak to which it clings. The tree has been felled and the ivy, torn from its support, lies on the ground trampled under foot by wild hordes. In sore distress many Russians in their search for help are looking to the Rock of Peter that has never been shaken by any storm. Several bishops and great numbers of the educated laity favor an approach to Rome. Even Protestantism, which likewise suffered the loss of many a prop during the World War, has been caught by the wave of church unity. Some seek their salvation in the union of all the Protestant Churches and eventually also with the Orthodox Church; others see the star of their hope only in their return to the Mother Church. At any rate the question of the return of our separated brethren is more of an actuality today than it has been for a long time. Even if the reunion of all the churches is still distant, every lover of Christ and His Church must welcome with joy the faintest dawn that seems to give promise of the longed-for-day and, at least by his fervent prayers, seek to hasten the breaking of that day. For this reason the "Eucharistic League of Nations in the Holy Ghost" has included in its program the promotion of this movement towards unity.

THE CONVERSION OF ALL NON-CHRISTIANS

The uniting of all non-Christians to the

Church, the mystic body of Christ, by missions to non-Catholics, is another movement that has made great and unlooked-for progress towards the accomplishment of reunion. It is the duty of every Catholic to support these mission endeavors. The "Eucharistic League of Nations in the Holy Ghost," too, will in its own way strive to bring this about, for it will thus be carrying out its own program of unity.

The aim and purpose, then, of the "Eucharistic League of Nations in the Holy Ghost" is to unite the Catholics of the whole world, to bring back to the Church, from which they have torn themselves, all our separated brethren, and, finally, to convert to the Faith those who do not profess Christianity. This is union in its broadest sense, or, perfect unity and development of the mystic body of Christ, Holy Mother Church.

THE HOLY FATHER DESIRES IT

That this threefold union is the ardent desire of the Holy Father is proved by his encyclical on the peace of nations and the missions; a further proof are his efforts in behalf of the Oriental Churches and the fatherly words that he addressed to the American Protestant Bishops whom he received in audience in the spring of 1919.

CHRIST PRAYS AND OFFERS HIMSELF FOR UNION

At the most solemn moment of His life of sacrifice, just after the institution of the Holy Eucharist and shortly before His death, Christ uttered a most touching prayer to His Heavenly Father in which He asked "That all might be one—ut omnes unum sint." It was His wish that the Eucharist should always be, yes, even to the end of time, the bond of this union and the most efficacious means for accomplishing it. The Holy Eucharist is, indeed, a wellspring of life that imparts to the Church, the mystical body of Christ, its internal unity and strength and its external growth and development.

OUR MEANS OF UNION

Therefore the "Eucharistic League of Nations in the Holy Ghost" wishes to regard and employ the Eucharist, that is, the Holy Sacri-

fice of the Mass and Holy Communion, as the chief means of effecting this union, similarly as the Apostleship of Prayer considers prayer its chief weapon. By the renewal of the sacrifice of the cross, in the Holy Sacrifice of the Mass and at the Holy Table, hostile nations will find the easiest means of reconciliation. But we can also render our separated brethren as well as all non-Christians practical aid by having recourse to the Holy Eucharist. It is surely providential and not merely chance that brings the Eucharistic movement, the church unity movement, and the missions, together. In our times so many Catholics receive Holy Communion frequently, even daily. The "Eucharistic League of Nations in the Holy Ghost" desires to point out to them that they should offer up the Holy Sacrifice of the Mass and Holy Communion not only for their petty personal needs alone, but to unite their offering with Christ and present it through Him for the urgent needs of the Church. Let us share the superabundance of the Eucharistic Table with our separated brethren and with the poor heathens.

THE "EUCHARISTIC LEAGUE OF NATIONS"

In order to further this threefold movement of union in the manner explained above, a religious organization, the "Eucharistic League of Nations in the Holy Ghost," has been established in the Church of Blessed Canisius, in Vienna. The associates of this League, according to the degree of their membership, offer up at least once a week, or once a month, or three times a year, a Holy Mass and a Holy Communion for the purposes of this threefold union. Priests who are members will celebrate one Mass each year for the same intention. All members, however, will each morning renew their intention of offering up for the same purpose, together with the Divine Savior and through Him, to God the Father all the Masses and Holy Communion of the day. The official organ of the League, *Der Eucharistische Voelkerbund*, will cherish and foster this devotion and keep its readers constantly informed as to the progress of the movement for unity.

Is it not arrogance on the part of an organi-

zation that is still in its infancy and of an insignificant periodical to aim at such a world-wide goal? It surely would be if we imagined that with our own strength we could attain this end or even aspire to it. The Holy Ghost will no doubt, in various ways and by various means, set many hearts and hands in motion to unite and increase the membership of Holy Church, the mystical body of Christ. The "Eucharistic League of Nations in the Holy Ghost" is desirous of having at least a small share in this most glorious of all undertakings.

May, then, the tiny mustard seed that we now cast into the hearts of good people, under the rays of the Eucharistic sun of grace and the quickening breath of the Holy Spirit, develop into a tree in the shade of which the noblest souls of countless nations live together in peace and love; may the differences that have heretofore kept us apart be laid upon the sacrificial altar of the God-man who died for us all and may we at the Eucharistic banquet be once more united heart and soul.

Do you not feel, do you not become sensible, of the divine fire in your hearts, after having received the adorable body of Jesus Christ in the Holy Eucharist?

Where Seek Ye Comfort?

HILARY DEJEAN, O. S. B.

There is no sun in the sky today,
No song of bird to hear,
No fragrant scent of the flowers now
'Tis dark and wet and drear.

Oh where find light in this darksome hour
And love and comfort sweet,
But there where silently speaks the heart
In prayer at Jesus' feet?

'Tis there where beckons to quiet and rest,
The softly burning light;
To peace and to love,—to Jesus' Heart,
Oh thither take thy flight!

Dante

CHARLES J. QUIRK, S. J.

Greatest of all poets, thou!
For to thee wast given,
In the flesh, what Milton craved,
To roam Hell and Heaven.

Wed at the Altar

ANSELM SCHAAF, O. S. B.

"NO doubt you were at the wedding this morning," said Father Gilbert when Grace Golden and Ruth Doane had concluded their sodality work.

"Of course, Father," both responded with one accord.

"I thought so. You girls are sure to take in all the weddings."

"Oh Father," Grace replied, "you judge us too severely. You mustn't think we are led through curiosity. We come to hear Mass."

"I am not finding fault with you for attending nuptial Masses. On the contrary, I praise you. Only it does seem strange that so many can find time to come to church when there is a wedding but are so extremely busy on all other days."

Grace, who was eager to get away from the subject, unwittingly gave Father Gilbert the cue to a topic that he was desirous of discussing when she exclaimed: "Father, wasn't that a cold affair last week when Inez Bryant was married to her non-Catholic husband over there in the parlor?"

"That's the sort of impression I like to see a sodality girl take along with her. Whenever I have to officiate at a mixed marriage, I usually suffer from an attack of the chills. What a world of difference between such a ceremony and a marriage solemnized at the altar with the Holy Sacrifice of the Mass."

"But," objected Ruth, "the Mass is not a part of the marriage rite."

"That's true, but yet the Church wishes us to link the marriage contract so closely to the Mass—and consequently to the Eucharist—that we commonly speak of the two as one celebration. Remember, too, that she has always frowned upon the fashionable afternoon and evening weddings."

Nodding assent, Grace now became spokeswoman while Ruth, seeing whither the conversation was drifting, held her peace, for she was only recently engaged to a non-Catholic.

"How sublime," continued Father Gilbert, "is the marriage promise of two Catholics when

it is exchanged as they kneel on the upper step of the altar, directly in front of the tabernacle where dwells the Lord by a presence no less real than that at the marriage feast at Cana. They are within reach of the altar stone where on the Sacred Species are consecrated and before the very spot that is occupied by the priest during the Holy Sacrifice, yes, in the presence of the celebrant robed in the sacred vestments for Mass."

"But, Father, I recall, when Elizabeth Thompson was married several years ago, that you received the marriage vows while her cousin, Father Black, had the High Mass."

"Quite true, but that does not change the case, for Mass generally begins immediately after the contract has been entered. Now, as to the Mass, just think how highly the couple is honored by being allowed, at least by custom in our parish, to remain during the whole Mass within the sacred precincts of the sanctuary. Perhaps it is the only time in their lives that they are privileged to attend Mass so near the altar."

"Yes, Father, I have sometimes almost begrudged them this honor. But now, while I think of it, the nuptial Mass is somewhat different from the ordinary Mass. Doesn't it contain some special prayers or blessings for the newly married?"

"You are a keen observer, Grace. Yes, there are some differences. We must distinguish between those prayers of the Mass that are never changed and those that are adapted to the feast or mystery celebrated or at times also to the purpose for which the Mass is offered. The first of the prayers that are changed is the *Introit*, or the words that the priest reads from book when he begins the Mass. Next come the orations, which he sings at High Mass, then the epistle which is followed by the *gradual*, or the prayer that precedes the gospel, which latter is itself different in almost every Mass. The other variable prayers are the *offertory*, a verse that is recited before the uncovering of the chalice, the *secret*, or

oration that is said before the preface, then the *communion* or verse that follows the covering of the chalice, and, finally, the orations that immediately succeed. In the nuptial Mass all these parts are adapted to the occasion and have a special bearing upon it. The Church has, then, as you see, placed a special Mass in her official Mass Book and this she desires to have said, if the rubrics permit, when the sacrament of matrimony is administered. A great honor is thus conferred on the bridal couple."

"I am glad to learn this, for I never knew it before. At what part of the Mass is the bridal blessing bestowed?"

"The special blessing that the bride receives is given only during the nuptial Mass. To confer it the celebrant interrupts the Holy Sacrifice after the consecration. Having finished the *Pater Noster*, he turns to the couple, who are now kneeling on the altar steps, and pronounces two beautiful prayers, which refer to three model women of the Old Testament, Sara, Rebecca, and Rachel, and he invokes a special blessing upon the bride. By this unusual interruption Holy Church shows how highly she esteems this sacrament and how much she is concerned about the well-being of the future mothers."

"Why does the couple go up to the altar again towards the end of the Mass?"

"Immediately before the priest blesses the people, the Church invokes another blessing upon the bride and groom. She puts these words into the mouth of her priest: 'May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfill His blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.' Oh that all couples would read these prayers of the nuptial Mass and of the nuptial blessing!"

"Where may one find them?"

"Many prayer books have them. Besides, if you are interested, the priest will gladly explain them to you."

"Is the nuptial Mass always offered up for the bridal couple?"

"They generally order the Mass for themselves. Thus the adorable Sacrifice is applied to their needs. Christ Himself prays for them; the Church, the priest, the couple themselves, the relatives, the attendants at Mass, unite their prayers with Christ's for them. Truly such prayer ought not to remain unanswered. But, lest I forget it here, there is in the ceremony another feature that is Eucharistic, the Communion of the Mass."

"May not a Catholic likewise communicate in the morning even if she is to be married in the parlor?"

"Certainly, but with what a lonely feeling must she not repair to church on the day on which she is to plight her troth to a man for life, when she thinks that they are to share unto death their duties, their labors, their sentiments, their joys, their sorrows, but that in point of religion they are to remain strangers, that she is to go to church and approach the Communion railing ever alone, and with the possible danger of remaining away herself."

"Oh Father, you paint a dreary picture."

"No less dreary than the reality appears to one who views the whole affair in a serious light. But see how different matters are in the case of a couple who receive Communion together at the altar. They both receive the Sacred Heart of Jesus into their own hearts. Oh what an earnest prayer the one will whisper to the Sacred Heart for the other's blessing and happiness. Will their hearts not beat in unison when at the solemn moment they both drink in the sentiments of the Master's heart to which they confide themselves and their future lot? Add to this the fact that, according to the beautiful custom which is happily becoming more and more prevalent, not only the witnesses but also many of the relatives receive Holy Communion and offer it up for the happy couple. Is not this the ideal wedding breakfast of which the spouses with all their guests partake? Does not Christ Himself give the most valuable wedding present when He places on the wedding table His own flesh and blood as the wedding banquet?"

"That's enough, Father. You will have us

both weeping in a minute. Ruth has all this while been ready to burst into tears."

"Well, tell me, do you not think that a marriage contract in such surroundings, in such a Eucharistic atmosphere is apt to leave a deeper impression in later life when trials and crosses crowd in upon the couple? Has such a marriage not a thousand more claims on God's graces and blessings than a contract entered into outside the church away from the Eucharist? Of course, to reap the full benefit of all this, the couple themselves must be rightly disposed, must be animated by a true Christian spirit, and not be bent upon making their wedding as attractive as possible by exterior pomp and show."

"Do pray that if I am ever to marry my marriage may take place under such blissful and favorable circumstances."

"You must pray yourself and be on your guard. As for Ruth, she knows why I make these remarks."

Finally breaking her silence, though evident-

ly still struggling hard within herself, Ruth exclaimed amid sobs: "Father, I too beg your prayers."

"My prayers cannot avail you much, unless you are willing to help yourself."

"I will do all I can, but do pray for me, Father," she repeated.

"Yes, Father, pray for us both," implored Grace.

Be it said to the credit of Ruth that, after a long conflict from within and without, after many prayers, Communions, and Masses, she finally prevailed over her difficulties and six months later was a happy bride at the altar, married under the rays of the sanctuary lamp in the Eucharistic presence. On her wedding day she triumphantly remarked both to Father Gilbert and Grace Golden: "Well, 'Jesus was there too.' By turning my sorrows into joy He has changed water into wine also at my marriage feast."

Why Not Specialists in Religion?

REV. ALBERT MUNTSCHE, S. J.

IN all domains of learning and research today the cry is for "specialists." Only those are listened to with respect who have "specialized" in some branch of science. Others who want to have a voice in the question are frequently looked upon as amateurs or smatterers.

But how inconsistent many people are in this regard! They want every person who poses as a leader in science or education to have the benefit of specialized knowledge and training. But when it comes to religion and to questions of the highest moment, everyone is supposed to have a right to speak freely and loudly. There must be no "bigotry," no "intolerance." It is said that everyone must have his rights respected and his religious beliefs tolerated.

When we consider the deplorable consequences of this wide latitude given to individuals in matters of faith and morals, we may approve the petition of an Oxford professor who calls for "specialists in religion." Their need

is, verily, great. There are thousands of religious doubters who repeat Pilate's question—"What is truth?" Others ask in great perplexity: "Who is Christ?" Some deny the foundations of morality, while others even ask: "Is there really any moral code which is binding upon all men at all times?"

The Oxford professor spoke as follows: "If society is to be permeated by religion, there must be reservoirs of religion, like those great storage places up among the hills which feed the pipes by which water is carried to every home in the city. We shall need a special class of students of God, . . . whose primary and absorbing interest it is to work out the spiritual life in all its purity and integrity; to give themselves up to the pursuit of religion in itself and by itself."

The Catholic Church has always realized the need of "specialists in religion." All her children receive elementary religious instruction in the parochial schools. In the academies and

colleges this instruction is broadened, and is concerned with some of the more practical questions of the Catholic life. In our seminaries and schools of theology, we finally go over the whole field of sacred learning in a scientific way, and try to make those who follow such studies, "specialists in religion." The Catholic Church, therefore, is valiantly doing her share to combat religious ignorance, and to bring spiritual light to places where it is most needed.

But this is not all. The world at large owes her a debt on account of the institution of religious orders of men and women. There you find the real "specialists" in religion, in the higher things of the soul, in the supreme love of God. These souls have freely given up all earthly gain and prospects to serve the Lord Christ. Their one ambition is that of the great Paul—to know Christ crucified. Their study is the study of Christ's life and virtues. Their favorite book is either the Holy Scriptures, the Imitation of Christ, or their daily "Meditation Book." The crucifix is their favorite work of art. By means of contemplation and the practice of all the virtues they find in their Divine model, they gradually become specialists in religion and in the things of God.

From out of these institutions have come the greatest spiritual writers, and the masters of Ascetic Theology. They have left us in their numerous writings a message of perennial charm and of ready application for all the wounds of the soul. From these homes of prayer and sacred study came St. Bernard and St. Benedict, St. Gregory the Great and Thomas Aquinas, Francis Xavier and Vincent de Paul, St. John of the Cross and St. Theresa. The debt which society, so torn and distracted by material quests, owes to these apostles of the higher life, is large.

Nor is it only the members of religious orders who ought to be distinguished for the practice of the interior life, and as specialists in religion. The secular clergy must also try to be "reservoirs of religion," and strive "to work out the spiritual life in all its purity and integrity." In fact, the secular priesthood, because it is daily brought into more intimate

contact with the world and the wounds of society, needs perhaps a greater and more ready store of spiritual strength than the religious order supplies to its members. For the latter may frequently return to solitude and contemplation, and have fixed hours for prayer, while the secular priest must always be on "the firing-line."

It is, however, a consoling thought that especially in our own times have we had a host of zealous and devoted secular priests, who were all that the term "specialists in religion" implies. We have seen them do great work in teaching, in preaching, in writing, in bringing souls to God. That great and good priest, the Curé d'Ars, was a secular priest, and worked wonders in the portion of the vineyard of the Lord which had been assigned to him. He drew his love for souls from his love for Christ in the Holy Eucharist. Some of our most popular and widely read spiritual books and devotional manuals we owe to the secular clergy. May the love of the Eucharist help all our priests and teachers and directors of youth to become more efficient in their sublime calling, as "specialists in religion."

Saints of the Eucharist

Readers of THE GRAIL ought to know that many of the saints were distinguished for their love of the Holy Eucharist. Their lives, we may say, were centered in the Eucharistic King, and from Him they drew their courage and hope and comfort. Among these servants of God was the boy-saint, Tarcisius, who lived in pagan times. Other saints whose lives were intimately associated with the Eucharist are St. Catharine of Siena, St. Paschal Baylon, St. Francis Borgia, St. Juliana Falconieri, and St. Clare. They constitute an army of admirable men and women, whose one desire was to give glory to God and service to man. We may devote more space to these servants of God in future issues of THE GRAIL. Miss Isabel Thornton has published a little volume under the title "Saints of the Eucharist" (Burns and Oates) which is useful to awaken love of the Eucharistic King especially in the hearts of children.

Simple Faith and Irish Blood

HAROLD FORREST BENNETT

BROTHER Bernard stood off ten paces to get the effect of his work. At last it was finished. With his battered straw hat in his left hand and his stone hammer in his right, he looked at the completed work with pride and admiration in the warm brown eyes that shone so brightly in his thin old face. On other evenings he had stood and looked at his work before leaving, but it had always been with an eye calculating what had been done and what remained to do. This evening the grotto was an accomplished fact and nothing remained but to admire it.

Below the little hill on which the Brother stood, ran the road to Rockford, and to the west loomed the dark masses of the Maur Hill College buildings, of different sizes and styles, against the tumbled bank of flaming summer clouds into which the sun was disappearing. So preoccupied was old Brother Bernard that he had not noticed a big car stop on the road below or heard the gravel crunch as a dark, rather stout little man in a palm beach suit and carrying a light straw hat in his hand came up the path.

"What are you making?" asked the man when he reached the top of the hill.

"A grotto," answered Brother Bernard with no trace of surprise. "A grotto to the Mother of Divine Grace. Don't you think it will be nice when we've set the statue up tomorrow? Fr. Charles has gotten a beautiful statue." Brother Bernard had turned and was looking his questioner in the face, and there was enthusiasm in his voice.

"Yes, I think it will be very nice," said the stout little man. "Are you a lay brother?"

"Yes, my name is Brother Bernard."

"And my name is Ryan, Brendan J. Ryan. Well, I drive past here every evening about this time, and for a month I've noticed you working at that grotto,—I thought it was a grotto. Curiosity has always been one of my failings, and this evening I stopped and came up to see it. I know your Fr. Charles very well," he added.

"I'm glad you stopped," said Brother Bernard. He was looking at the grotto again. "You see, this is a good place for a grotto. It is on the campus and still far enough away from the boys' games. And it can be seen from the road and easily reached by the gravel path here. Some day," he went on with increasing earnestness, "some day there will be a beautiful Gothic chapel here in honor of the Mother of Divine Grace."

"Then you will have to tear down the grotto," commented Mr. Ryan.

"Yes, the chapel will replace it. You see, I intend to have votive candles here and a box with the notice 'Offerings for the Chapel of the Mother of Divine Grace.' With this money we shall be able to begin and perhaps even finish the chapel."

Mr. Ryan was looking at Brother Bernard in sudden and sharp astonishment.

"Do you mean to say that you expect people to put enough money in your little box with which to build a chapel?"

"Why not? It's for a good cause—a chapel in honor of the Mother of Divine Grace; and the College needs a chapel badly. You know there are places like that in Europe—shrines, they call them—where people give lots of money. Of course, miracles have taken place at those shrines. But God can work miracles here at this grotto, too, if He wishes to do so. Anyway, Fr. Charles gave me permission to build it during my spare time, when I'm not working in the garden, and I'm going to give him all the money for the purpose of building a chapel."

"Well, Brother," said Mr. Ryan slowly, after a pause, "you certainly have faith. Your project doesn't look like very good business to me, but I've read that it was faith that built the great cathedrals of the Middle Ages. I see my chauffeur has turned up the lights, and I must be going. Good night. I'll visit the grotto sometimes and give something toward the erection of the chapel."

The first day after the statue had been duly

set up and blessed by the Rector of the College, Brother Bernard unlocked the money box and counted the coins: one dollar. He noticed that only one candle had been burned and remembered seeing Fr. Charles light it.

"Fr. Charles," said Brother Bernard one evening, "don't you think it's rather strange that there's always just about a dollar in the box and always only two or three candles burned. And then there's always an old smooth quarter in the box. Now this one here—it looks just like the one I took out last evening."

The Rector was smiling. "Well, well, Brother, don't you suppose there is more than one old smooth quarter in the world?"

"When cold weather comes, and the snow," the old Brother went on, "I'm afraid the people will stop visiting the grotto. There's Mr. Ryan, I think he'll keep on coming once or twice a week to visit the grotto and put a five dollar bill in the box. He must be a rich man. You know he passes here every evening going home from his office in Rockford."

"Yes, the president of the Rockford Steel Company is a very rich man, and a good-hearted man, too, Brother. Perhaps he will keep on visiting the grotto, though maybe not so often as during the summer. But you must pray for him, Brother. When men get to be very rich and are very much interested in their business, they sometimes grow careless and indifferent in the practice of their religion. That is the case with Mr. Ryan. Nominally he is a Catholic, but that is about all. So, Brother, don't forget to pray for him."

Old Brother Bernard looked very sad as he promised to remember Mr. Ryan in his prayers and left the Rector's room.

The December snows fell and mantled the grotto in white. Visitors became fewer and fewer. The automobiles on Rockford Road were not so many as they used to be on the fine summer evenings; they were all closed in and the people did not seem to see the grotto any more as they went hurrying past. Fr. Charles was a daily visitor at the grotto, and every day Brother Bernard saw a few students there. But in spite of the fewness of the visitors, there was always about the same amount of money in the box as there had been in the summer—

two quarters and a few dimes and nickels, but never an old smooth quarter any more. Brother Bernard could tell now within ten cents how much money there would be in the box, provided Mr. Ryan did not disturb the ordinary run of things with one of his generous contributions.

The grotto and statue dressed in snow were just as beautiful, but in a different way, the Brother thought, as they had been in the summer. Already he was laying plans how he would train vines and plant flower-beds around the grotto in the spring.

The January sun reflected from a snow-covered court filled Fr. Charles's office with a soft brightness as he sat with his morning mail before him, a few days after New Year's. He looked surprised, elated, bewildered as he read for the third time the first letter he had opened. It was from the office of the president of the Rockford Steel Company and ran as follows:

Dear Father Charles:

My secretary will call on you some day this week in regard to a donation of \$200,000.00 which I wish to make toward the erection of a chapel in honor of the Mother of Divine Grace. And I hope to see you begin building in the spring. I really got the idea from good old Brother Bernard last summer; but around Christmas time a number of things occurred that brought me to the conclusion that the time to do some good with my money is now, while I have it, and before I die. To tell the truth, I haven't been very much interested in my religion during the last few years. But getting acquainted with Brother Bernard has, in some mysterious way, awakened the remembrance of the good old Irish faith of my Father and Mother—high be their place in Heaven!—and I wish to build this chapel as a memorial to them. Thank God, there are still some men like Brother Bernard in the world! In connection with this donation I am making, I might add that I intend to be a more practical Catholic in future than I have been in the past.

I am leaving tomorrow for the south and shall not return for several weeks.

With all good wishes, I am,

Very sincerely yours,
Brendan J. Ryan.

Father Charles got up, with flushed face, and went out into the hall. He felt that he had to tell somebody the good news.

Father Raymond was just coming in from a stroll on the campus.

"Well, Father Charles," he called out waggishly, "have you put Brother Bernard's dollar

back in his contribution box yet this morning? How long do you intend to keep on practising your pious fraud on the old man, anyway?"

Father Charles's smile had been broadening.

"Oh, I guess today would be a good time to stop it," he said. "Step into my room a minute. Father. I have a letter I'd like to read to you."

As they turned to enter Fr. Charles's office, he caught sight of Brother Bernard coming down the hall and motioned to him to come in.

By the time Brother Bernard entered the room Fr. Raymond had finished reading the letter, but looked dazed and doubtful as to whether he had read aright.

"How much money have you taken out of your box at the grotto altogether, Brother?" Fr. Charles asked abruptly.

After a moment's reflection, "Something over

two hundred dollars, I think," the old Brother answered smiling.

"Well, we'll never be able to build a chapel at that rate," observed Fr. Charles indifferently. "Here, read this letter."

Tears were in the Brother's eyes and an expression of serene pleasure but no amazement on his face as he read the letter and handed it back.

"Well, Father," he said in a low trembling voice, "I knew that God would grant our prayers somehow and some time. I have been praying and offering up Holy Communion for the chapel ever since I started the grotto and for Mr. Ryan ever since the day you told me he was not a practical Catholic. And God has heard our prayers sooner than I expected."

Tasteful Home Made Cards

HENRIETTE EUGENIE DELAMARE

THERE are no more beautiful Easter or Birthday cards and none more appreciated by one's friends than those any girl or boy can make with dainty wild flowers, leaves, ferns, and grasses. The commonest little wilding you can gather by the wayside often makes the most charming effect, and you can collect them here, there, and everywhere, during the whole year.

Carry about with you a cheap notebook with common porous paper, and when you see a pretty tinted leaf, a delicate flowering grass or small bright flower, put it into your notebook which you afterwards bind up tightly with two firm elastic bands. If it gets too full put your specimens between sheets of blotting paper or even newspaper, placed between two boards and strapped tightly together. Blue and pale purple flowers keep their color, the yellow ones are the best of all and white and reds come next. For-get-me-nots, though blue, don't press badly, and purple violets if pressed between absorbent cotton do very well.

When you have a good supply of flowers, get some pretty gilt edged cards, *not* too highly glazed, and dissolve a little gum arabic in warm water. A good stout darning needle,

its head stuck firmly back into a match of which you have broken off the lighting end, makes a good little tool with which to move and arrange the specimens without breaking them.

Begin by placing your card on the right side of an open book its left edge pressed firmly on the centre fold of the book, then group and arrange your flowers artistically on it. When satisfied with your grouping place a sheet of paper lightly over the card and close the book from the left, keeping the right side down on the table. Keeping the book firmly shut turn it over on to the left side, open carefully, and you will find your flowers lying in perfect order on the paper, back side up. With your left hand, hold them firmly down to avoid shifting, then paint the flowers and leaves and particularly the stem with your gum arabic, being careful not to let it run over. Now close the book very carefully from the right, and press it down hard. When you open it again the flowers will be perfectly gummed on to the card. If any superfluous gum shows, take it off with a camel's hair brush slightly dampened with warm water. Now put your card into another book to press under a fairly heavy

weight. It is a good precaution to put a sheet of blotting paper between it and the page of the book. Next day it will be ready for you to write some appropriate wish or motto or if you prefer it you can buy sheets of ready gummed "Best Wishes," "Happy Christmas," etc., in gold letters.

If you are living by the ocean you can make equally charming cards with sea weeds and very pretty and uncommon ones can be made with bright colored feathers. I would not for the world have you kill or hurt the dear birds to procure these feathers but you can often during the early fall pick up pretty ones in the woods, and from the game birds such as quail, pheasants, wild ducks you can get exquisite feathers. If you happen to have a parrot or canary you can also collect a number of pretty ones at moulting time.

By exerting a little kindly thought you can often add greatly to the value of your card by

choosing a flower which will have some touching association for the friend you are sending it to. For instance, a child sent me just a few common pink tipped daisies from the old country one day. We don't have them out here in California and they brought back so vividly the scenes of my childhood that my eyes filled with tears and I have kept them among my valued treasures. A small kodak picture of yourself or your home, or better still, of your friend's old home or some spot she loves can also be gummed on to the card, and the flowers, sea weeds, or feathers, arranged tastefully around it. Thus these cards can in many ways be made to convey a touch of loving sympathy besides the usual greeting or good wish.

Another hint. You often wish to earn money for your church or for some charitable purpose. A number of these cards neatly made and with appropriate mottoes sell well at socials, bazars and so forth.

Spooks in Shadyville

A. TREVONO

(Continued)

SPIRITISM A RELIGION

The true religion as revealed by God through His Son, Jesus Christ, has been from the very first the object of the assaults of Satan. Though the gates of hell, as Christ foretold, shall never prevail against her, still this great enemy has in the centuries of the Church's existence caused much havoc in her ranks. Even whilst the Apostles still lived and preached the Gospel, there arose in many places heresies, schisms, and persecutions to lead men astray; and from that time even to our own day, there has been no end to such attacks from the powers of darkness on the Bride of Christ.

The agents Satan makes use of in this warfare are poor misguided men, who are the more easily duped by this father of lies, in so far as they have strayed from the way of truth and have sought to be their own masters and teachers in solving the problems of life. How men have been swayed by every wind of doctrine, how led now to one falsity, then to its very opposite! The archfiend has made veritable playthings of them.

Thus we see that a century ago there was prevalent the pernicious errors of Materialism. Men turned to things visible and tangible, studied and investigated the laws and forces of nature, and, instead of finding in creation the Creator of all, by a strange perversion

were brought to look upon material things—things which can be perceived by the senses—as existing of themselves and as being the end and purpose of man's life here on earth. From this followed the denial of the existence of God, of the immortal soul, of spirits, and of all the truths of faith which presuppose the presence of a soul in man.

In our own times, however, these errors have been completely reversed. Where a century ago men sought satisfaction for the cravings of their heart in the merely material to the exclusion of the spiritual, to-day we have with us Spiritism with its numberless votaries, who seek communication, instruction, and union with the souls of the dead now in the other world, the "spirit-world."

We know that in the heart of every man there is a craving for the supernatural, the mysterious, the unseen. From the most ancient times we see him, after forsaking the true God, turning to the forces of nature, the winds, the storms, and the planets as higher beings or as containing in themselves manifestations of these beings. This worship, too, must show itself in exterior form, in prayer, sacrifice, and such other outward ceremony. Thus a systematic form of religion was instituted and adhered to.

In our own day, too, a vast number of people know little or nothing of the true God and of their obligations to Him as their Creator and their Lord. Still

within the heart of each one there remains that craving for the supernatural, for a religion that will fill up this void, to relieve this great need. That Spiritism is intended as a substitute for revealed religion, and, as a matter of fact, really proves eventually to become such a substitute, is admitted by all who have given the matter serious thought. A close scrutiny will show that it has its own system of doctrine, of morality, of ceremony—even of worship, if one may so call it.

But how meet the difficulty presented them by the fact of Christ's life here on earth, His holiness, His miracles, His teaching? How explain the existence and mission of that body, the Church, founded by Him as the only safe and infallible teacher of mankind? Spiritists do not, cannot, deny the existence of Christ as an historical person, nor his wondrous deeds among men. They rather meet the difficulty in a way that is indeed blasphemous, yet so ingenious as easily to ensnare unstable minds.

Yes, they tell us, Christ is an historical personage; He did perform extraordinary deeds in His time; He did attract the attention of great multitudes, and had a large following,—but was He then Divine, the Son of God? By no means, say they. Christ was a very extraordinary man, endowed with powers above the common run of men, in close union with the world of spirits, manifesting in His life the wonderful results attainable by the intervention of these spirits, — in other words, Christ was a *spiritistic medium*, such as we have them nowadays, but in such close communication with the spirit-world, as to place Him in the first rank as chief of all subsequent mediums. His followers were but spiritistic devotees, assisting at His séances and receiving powers from Him.

What follows from all these horrible blasphemies, but that Christ founded no definite religion, that Christianity is not necessary for happiness and salvation, that we are bound to no particular precepts of morality, except that of living according to each one's idea of righteousness? And if we admire Christ and would follow His example, we should endeavor to penetrate into the mysteries of Spiritism, to range ourselves among its following, to seek communication and union with these departed souls, and then we may dispense with all religion previously adhered to.

This is the result daily witnessed in those who, perhaps innocently at first, have given themselves to Spiritism. In this instalment of "Spooks in Shadyville" the voice gives utterance to the pernicious doctrine detailed above, and we shall see the direful results worked in those who were constant attendants at Braken's home. It is a sad fact that thousands of hapless men and women are thus lured into this ingenious snare of Satan and are brought to eternal ruin. They wish to taste and have their eyes opened, as did our first mother, Eve, in the garden of Eden; but this attractive fruit is found a bitter fruit bringing sickness and blindness and death to all who eat of it.

H. D.

TRUMPET SPEAKING

ON the evening fixed for my second visit to the Braken home, I went there thoroughly determined to discover how these mysterious things were done. When I arrived at the house, I found the same gentlemen who had been there at my first visit. We engaged in an earnest conversation with Braken relative to these occurrences and insisted that he tell us what he knew of their source. Braken declared, with all the earnestness of which I believed him capable, that he knew no more about the source of these phenomena than did we, that he was not the cause of them and had nothing to do with them. He declared that many of these things occurred when he was alone and often against his will. Before we began the meeting on this evening, we carefully searched the room for any wire or threads that might be used by someone outside the room acting as a confederate of Braken. Nothing of this kind was to be found. After taking these precautions, we secured a cotton clothes line and with this tied Braken's hands together and tied him to the chair he was to occupy. We also tied his feet and tied them to the chair. We then tied a handkerchief over his mouth. Then, as a further precaution against fraud on his part, I sat astride of his knees. The room having previously been arranged as before, the light was blown out. In a very few minutes the horn was again talking to us and the banjo and guitar were moving about the room playing as before. In addition to this, other articles of furniture would shift from place to place about the room. During this time Braken did not move and did not make a sound. I am as sure of this as of anything that I ever knew in my life. After the other men also had sat on his lap and were satisfied that he did not do the things that were being done, we released him from the uncomfortable position and removed the gag from his mouth. This did not make any difference in the number of manifestations of the unknown power nor in their strength.

By this time, I was growing accustomed to the uncanny occurrences and no longer felt any discomfort or uneasiness at hearing the voices talking and seeing the many unusual things

done. We continued to hold Braken's hands and kept our feet on his, however, during the entire evening. The heavy voice that I have mentioned in a previous chapter again talked to us. On this occasion the voice spoke to us for nearly an hour discussing historical and philosophical matters with a degree of learning not inconsiderable and with an elegance that was far beyond the ability of Braken or anyone in the house. We marvelled much at this and I said to the voice that I was thoroughly convinced that the person speaking through the trumpet was not Braken, because I was confident that if he were the best ventriloquist in the world and could deceive us by throwing his voice into the horn, yet he could not put into his conversation through the horn a mass of knowledge that he never did possess and never could. The voice laughed and assured me that there could be no mistake about the identity of the person speaking and said that Braken had nothing to do with his speaking nor what he said other than that he drew from Braken the physical strength to enable him to speak. We engaged in a general conversation in which the horn speaking in the voice that claimed to be the spirit of attorney Hobson, took part as though the parties speaking were actually present in the flesh. The conversation was not always serious but was of the type and character that would be expected from ordinary men under ordinary circumstances, but the voice speaking as Hobson, while it would jest with us and laugh heartily when anything witty was said, at no time indulged in the frivolous nonsense that characterized so much of the talk of the horn. As I grew more familiar with this voice, I grew bolder and began to ply it with questions.

The blasphemous utterances of the "spirit" voice will not bear repetition in these pages, but suffice it to say that the "revelations," that is, such as had bearing on Christianity, were of the usual kind heard from such sources. However, to satisfy those who wish to know, we shall give merely a brief summary to show that the doctrines inculcated were subversive of the teachings of the Church.

The voice admitted that there was a God, yet it stated that Christ was His son only in a spiritual sense; moreover, the existence of the devil and the eternity of hell were practically denied; Christianity

was declared useful, but not necessary, for salvation, and that, provided one lead a good life, he could be saved whether he believed in Christ or not.

There is not anyone who will not discover herein the artifices of the wily serpent, the archenemy of our salvation, who, as St. Peter says, goeth about, as a roaring lion, seeking whom he may devour. Whom resist ye strong in faith.—EDITOR.

This voice continued to talk at great length and in a manner highly entertaining about the subjects that I have briefly mentioned. It was so evidently the voice of a cultured man of wide learning that there could have been no possibility of its having been Braken. He possessed neither the learning, the intelligence, the skill, nor the voice, to speak as this voice spoke to us, and besides, he sat throughout the evening asking questions occasionally and often expressing his astonishment.

This was but one of the many evenings given over to the discussions of this subject by the voice I have mentioned. I shall not attempt to repeat the story of these several meetings because the story of one is largely the story of others.

(To be continued)

What seek you that you will not find in Jesus Christ? If you are sick, He is your physician. In affliction He is your comfort, in exile your hope. If you are attacked, He is your defender. In darkness He is your light. You are an orphan, He is your father. He is your spouse, your friend, your brother: Jesus Christ is all you can and should desire.—St. Bernard.

The Blessed Dead

MARY E. MANNIX

Somehow I cannot think of them as mourning,
Although they dwell in death and silent places;
I cannot think of them with sorrowing faces,
But only in their holy eyes the traces
Of God's sweet peace.

Yet in my fancy I can see them turning
To listen for the sounds of supplication,
Sure of God's love and certain of salvation,
In that mysterious country of probation,
Waiting release.

And always do I picture them as yearning
For voices of beloved ones softly praying,
Close to the open door of Mercy saying
"Christ, grant them Paradise without delaying
And Thy sweet peace!"

The Personal Essay*

MARY E. SULLIVAN

THE personal essay, entirely different from the critical essay, is a short discursive article on any philosophical, literary, or social subject viewed from a personal standpoint. It appears in current magazines and other periodical literature. The magazine *Leader* (the best essay) in most cases is a permanent contribution to literature. The essays of Steele, Addison, Coleridge, Carlyle, and Macauley were first published as *Leaders* in magazines. Steele and Addison contributed *Leaders* as long as the *Tatler* and *Spectator* were published by them.

The typical essayist is to some extent a *tatler*, a *rambler*, a *spectator*, a close observer, and a connoisseur. He must possess clearness of thought, insight into character, and a keen interest in humanity, together with an easy literary style. One who excels as a letter writer may easily excel as a writer of the personal essay.

Montaigne, a Frenchman and a contemporary of Sir Philip Sidney who lived shortly before Bacon, wrote classic and personal essays. These translated into English met with immediate interest and had great influence and splendid effect on English literature. Montaigne was a master of the essay forms. His writings are a source of delight.

Bacon received the essay form from Montaigne. Bacon, however, wrote as a philosopher, Montaigne as an observer. Bacon, always grave, wrote abstract truth. Montaigne wrote in the concrete. Bacon's material was taken largely from the mind rather than from experience. His chief purpose was to instruct. He jotted down ideas of his own and sayings of others in a voluminous notebook and published discourses upon them under various titles. His essays, packed with quotations from the classics, are, nevertheless, miracles of conciseness, heavy with thought cutting deeply into the nature of man. Some are written from his court experience, some reflect the mind of

a great philosopher. Bacon's style is rich and fanciful, yet he talks in plain language interesting to all on such subjects as "Of Seeming Wise," "Of Friendship," "Of Love," "Of Studies," "Of Truth," "Of Parents and Children," "Of Revenge," "Of Envy," "Youth and Age," etc. Bacon's essays contain a veritable mine of suggestions for writers since; but they are not prototypes of the eighteenth century essay.

Dryden's prefaces are certainly essays not unlike the critical papers in the *Spectator*; but although a predominance of literary criticism is found in Dryden's work, he must be included among the remote pioneers of the periodical essay for he made frequent use of a simple colloquial style intended to appeal not to a small circle of critics but to a wider and more popular audience. His prose is clear and forcible. Dryden made a bold inroad on the stiffness of Elizabethan prose. With masculine vigor he broke adrift from the influence of euphuism and launched into a terse, vigorous and homely prose which unquestionably affected the whole subsequent history of prose literature. However, there is a wide gulf between him and his sprightlier successors of the eighteenth century. Steele and Addison adapted Dryden's form to new purposes. There was need of some new forms of literature to gratify the cravings of Queen Anne society when the irregular pulse of Restoration activity had resumed a normal beat, for a great change had taken place in the nature of social life. Three days after Anne ascended the throne the *Daily Courant* the first regular daily newspaper appeared.

In one form or another, papers were plentiful before the appearance of the *Tatler* but none of them influenced the essay, as greatly as Defoe's *Review* which appeared in *Newgate* in 1704. The *Review* which must be granted an important place in the history of journalism because of its invention of the leading article, its splendid versatility, and its fearless criticism of the evils of the day, led the way to

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the *Tatler*. Defoe's chief object was political and he frequently allowed politics to invade the society corner of his journal without any endeavor to elevate his age. The last year of Defoe's life, however, is one of some importance in the history of the periodical essay. The "*Scandal Club*" probably suggested to Steele the idea of using club life as a suitable framework for his essays. Defoe did not succeed in his early efforts at essay writing in deviating into pure literature. He gave extraordinary attention to detail and wrote in a plain, rugged style but, later on, he appeared as a professed imitator of the Addison essay.

A new development in literature was made by Sir Richard Steele, who followed Defoe's suggestion by employing as a literary medium a prose style having both the propriety of that of Temple and Dryden, and the ease and gaiety of ordinary conversation. Steele published the *Tatler* containing within itself many signs of the transition from journalism to essay writing and standing midway between the *Review* and the *Spectator*. Addison collaborated with Steele as a contributor to the *Tatler* and the *Spectator*. Although Addison may be regarded as more brilliant, Steele must be given credit for greater development of the English essay. Addison possessed extensive learning but Steele had many qualities even more essential to an essayist.

Steele rather than Addison was the true spectator. Steele took the chief part in inventing the *dramatis personae* of the essays while Addison appeared to greatest advantage in handling abstractions of his own creation, in allegorical and critical writing. His true greatness lies in his use of a pure and tuneful diction, and in his power of humorous satire. No English writer has excelled him in the deft handling of irony.

Steele and Addison were the first to combine good style with attractive matter. They diffused a taste for knowledge as none previous had done, they fostered an interest in literary criticism, and they exercised an incalculable educative influence. Modern essayists may learn much from Steele's writings. He was a fine essayist, could easily sustain his style for anytime at the same pitch; he could always

closely accommodate his manner to his matter, and he could convey his ideas clearly and forcibly without distracting the reader's attention to the excellence of their vehicle of expression.

Allibone says, "The graceful simplicity of Addison delights alike the rude taste of the uneducated and the classic judgment of the learned," and Dr. Johnson writes of Addison, "Whoever wishes to attain an English style familiar but not coarse, elegant but not ostentatious must give his days and nights to the volumes of Addison." Addison is esteemed the finest model of elegant yet idiomatic English prose. His charming essays display an immense fertility of invention, a variety of subjects, and a singular felicity of treatment. They will ever hold a place among the masterpieces of criticism.

The decade elapsing between the appearance of the *Tatler* and the decade of Addison forms the first great period in the history of the essay, the period that comprises its rise and its culmination. This form of literature was now firmly established and thoroughly attuned to the genius of the language. All essays henceforth, however great their diversity, could trace their lineage back to the reign of Queen Anne.

Oliver Goldsmith, who stands out as the exponent of a pure and almost faultless prose style, was one of the early masters of the familiar essay. His style was the product of careful workmanship and of deep study of the best works of his predecessors. His style charms by its inimitable grace and continuous excellence. He constantly draws on the fund of his own varied experience, and the most amiable traits in his creatures are borrowed from his loving recollections of his own Irish home. Gosse says, "Goldsmith's essay-characters are like simple threads unravelled from the tangled skein of a complete novel." "A City Night Piece" is an admirable example of Goldsmith's tenderness.

Charles Lamb appeared as an essayist fifty years after Goldsmith. Hazlitt says of him. "He is delightful, wise, eloquent, has no cant or affectation." "Lamb's essays are scented with primroses of Covent Garden," said Alexander Smith. Walter Pater wrote, "Lamb is

as fine in the writing of essays as Keats in the writing of verse." Lamb wrote "A Poor Relation," "All Fools' Day," "New Year's Day," "Mrs. Battle's Opinions of Whist," "Dream Children," "Thoughts in Books and Reading," etc. His "Dissertation on Roast Pig" is best known. Lamb, like Montaigne, allowed his personality to color everything he wrote. His "Essays of Elia" possess a delicacy of humor and an infinite tenderness of unobtrusive pathos. Lamb is one of the most artistic exponents of the personal essay.

The influence of the eighteenth century is seen in Leigh Hunt's essays. Hunt's writing resembles that of the earliest essayists rather than of his own vigorous contemporaries. He wrote commonplace gracefully but he had no special endowment of pathos or humor. His essays do not bear the impress of a strong personality. His finest pieces in word-painting, in artistic restraint, and in tender imagery are "On Sleep," and "On the Deaths of Little Children."

Since Lamb, there has been no more accomplished essayist than Robert Louis Stevenson, who had the habit of looking upon every thing, even the most trivial scene in street or in country, as material for literature. In this way he fostered the spirit of the essayist. Everywhere in Stevenson we get personal experiences—in "Memories and Portraits," in "The Amateur Emigrant," in "Fontainebleau." The writer gives delightful confidences, far more intimate than a mere record of events. He gives charming glimpses of his childhood and youth. Nearly all his essays are based on events in the writer's life. Stevenson handles his characters with remarkable skill and sympathy. Generally his philosophy limits itself to man, and in the great majority of cases it is ethical in its nature. His magnificent "Christmas Sermon," rich in wisdom, noble in feeling, and transparent in sincerity, is one of the finest of modern essays. His article on "Father Damien" is a classic, one of the finest things in literature. On all his work Stevenson is characterized by clearness and accuracy of vision. He is always serene, witty, and delightful.

Augustin Birrell, Samuel Crothers, and Agnes Repplier are brilliant essayists of more re-

cent times. Agnes Repplier has written several volumes of excellent essays. Her most recent volume is "Points of Friction." She has rare intellectual attainments and she writes with deep sincerity. She skillfully exposes the pet strategies of sentimentalists and cynics. Originality and freshness of thought together with aptness of phrase characterize all her work.

For many years the *Atlantic Monthly* has been recognized in America as the magazine *par excellence* for the publication of fine personal essays. A book entitled *Essays and Essay-Writing*, by Tanner, is a collection of essays which have been published in the *Atlantic Monthly*. Unsigned essays appearing solely on their merits are published in the department called the "Contributors' Club." These literary gems show brilliancy of execution and beauty of style.

Catholic Students' Mission Crusade

The Children of Mission Countries

The St. Meinrad Seminary Unit of the C. S. M. C. recently read to its members an illustrated lecture on the "Children of Mission Countries," from the Crusade Unit at Techny, Ill. The lecture, which was well written, contained some useful and practical knowledge of the condition of children in foreign lands. We believe that all those who are interested in the Catholic Students' Mission Crusade will be interested in this question, therefore we shall give them the benefit of a few general ideas that we gathered from the lecture. Since the Fathers of Techny have missionaries in almost all foreign lands, they know the conditions of these children. They receive reports frequently from these missionaries, and thus from their center at Techny they are enabled to look out upon the children of the whole world. Their information, then, comes from those who are devoting their lives to the training of these children.

The lecture stated that "children are very much the same all over the world. This sameness is manifested in their childish talk, their bright, cheerful, innocent faces, and also very peculiarly in the games that they play. I believe it would be a peculiar sensation for any of us, if we were to go to China or Japan, to see the little Chinese or Japanese children playing horse, riding sticks, playing hide-and-seek, hopscotch, or marbles. They play all those games over there just as the little children here in America do. An old saying has it that 'human nature is the same the world over.' This is just as true of the child as of the adult."

Most of the children of the oriental nations, where

(Continued on page 317)

Notes of General Interest

From the Field of Science

—Hexa-nitrodiphenylsulphide — a big word with a still bigger sound when the substance discharges—is an explosive known as "Hexa" developed by the Germans during the war. It has explosive energy ten per cent. greater than TNT and thirty per cent. greater than gun cotton.

—The latest device for preventing the theft of Ford cars is a plunger lock operating a butterfly valve in the intake manifold between the carburetor and the cylinders.

—Certain bacteria that are obtained from sea water have been found to resist for six months an immersion in liquid hydrogen at a temperature of 262 degrees below zero (Centigrade). But an exposure to ultraviolet light killed them. This shows the remarkable chemical activity of light.

—Photographing books with the movie camera is the latest aid for research work and for patent attorneys. Exact copies of rare works can be made rapidly and exactly to be shipped or filed for reference and study.

—A delicate electric instrument to measure the effect of emotions on the human body has led to some interesting conclusions. As a result of a great number of experiments at the University of London, it is found that, as a general rule, anticipation of evil produces a more powerful effect upon naval and military officers, on members of the literary, artistic, and scientific professions, than upon manual laborers, whilst actual experiences affect the latter more than anticipation does.

—A miniature sawmill on wheels offers a solution for the drudgery of chopping wood on the farm. The machine is run by electricity, but is so small that it can be wheeled from place to place to cut wood up to the size of four inch planks.

—A fireproof airplane with a fireproof suit for the aviator promises to lessen the dangers for the sky pilots.

—The 'vertical railway systems,' the elevators in the modern skyscrapers, are much safer for travel than the surface lines. This is due to the numerous safety devices, usually seven in number. The elevator is built to carry ten times its normal load. The weight of the passengers is balanced by a counter weight. The speed governor automatically controls the switchboard, checking excessive speed, or if this should fail, stopping the car completely. Under the car are located two brakes which grip the rails when the elevator exceeds its maximum speed. Devices at the top and bottom of the shaft prevent the car from going up or down too far. And should all these fail, an oil buffer at the bottom of the shaft serves for a final emergency.

—Making inflammable gas from straw is the subject of experiment by the U. S. Department of Agriculture. If the gas can be condensed into a liquid motor fuel

for convenient use, the farmers will consider waste straw too valuable to destroy.

—The ponderous cedar chest of our fathers, so useful for keeping moths out of clothes, has a rival in a small chest, scarcely three inches long. The smaller box after being filled with cedar oil, is placed in the clothes closet. The penetrating fumes of the oil will fill every space in the closet.

—Speeding up traffic at the world's busiest corner, Fifth avenue and Forty-second street, New York City, has been accomplished by modifying the railway block signal and applying it to street traffic. Five towers, several blocks apart, are arranged on Fifth Avenue so as to signal simultaneously for all traffic to proceed at the same time over the entire section north and south, while another signal, from all towers, a few moments later, permits of similar movement east and west. Gain in time results from the movement of all traffic on the one street at the same time in the given direction, for, unlike the ordinary traffic regulations, there can be no stopping at one corner whilst there is movement at the next.

—An airplane that can rise and descend vertically is the object of much experimenting and of more dreams. The dream approached reality in Chicago recently, when a screw-propelled flying device, in which the lifting is accomplished by two pairs of horizontal blades revolving in opposite directions, defied the laws of gravitation and ascended vertically in the air.

—In countries where powder is scarce liquid oxygen is being used as an explosive. A paper cartridge, after being soaked for fifteen minutes in the liquid oxygen, is ignited by a fuse. The small flame converts the carbon of the paper with the oxygen into large quantities of carbon dioxide, to the generation of which the explosion is due. Many experts consider this to be the explosive of the future.

—You put a nickel into the slot and pull the lever — out comes a cup of coffee. That is the system in some of the automat or wait-on-yourself restaurants. The idea has been adapted to the selling of milk by certain grocers.

—Is it good flying weather? Captive balloons are now sent up for weather observations to aid the aerial mail service.

—A phonograph needle has been invented to vary the tone to any degree of loudness.

—Moving picture films in disk form are the chief novelty of a small machine intended for family use. The disk is of non-inflammable film resembling in shape a phonograph record. The successive pictures on the disk form a spiral equal in length to a regular seventy-five foot film. The light is obtained from the ordinary house circuit or even from dry batteries.

—A cream separator to the rescue of the oyster industry! To replenish the oyster beds it is necessary

to place the young oysters to bed just at the time when they will "set" or fasten themselves to stationary objects on the ocean floor. The problem, then, has been to hold the eggs and the minute oysters in captivity, keeping them healthy during the hatching, and feeding them up to the moment when they were ready to "set." The difficulty in the solution of the problem was in separating the young oysters from the water during this period. Fresh water had to be substituted for the stale water, so as to supply oxygen and food, the essentials for life. Surely no great difficulty in this! But the young oysters are so small that they pass through the finest mesh screen and disappear with the stale water. Here is where the cream separator saved the day. The water with the young oysters is whirled in the cream separator, the centrifugal force throws the oysters to the outer edge whence they are drawn off unharmed by their trip through the machine—the minute shell being sufficient protection.

—Now that telegraphing photographs is a practical success, the inventor, Monsieur Belin, promises the same thing for the telephone. He is working on the problem of television, and is optimistic that you may, literally speaking, see your friend over the wire whilst you converse with him by telephone. The sending instrument for telegraphing photographs resembles a blind man reading—it feels the crests and furrows of a specially prepared photograph mounted on a revolving drum. These crests and furrows cause a needle to vibrate a sensitive diaphragm, which varies the current in a telephone circuit the same way as when one speaks over the wire. The receiver resembles an ear and eye. The delicate currents, similar to hearing in a telephone, cause a coil of wire to rotate a small mirror. The mirror flashes its light onto a revolving drum carrying a sensitized photographic film. The greater or lesser duration of light on the film reproduces the shadows and lights of the photograph. Interesting uses of this method are the identification of fugitive criminals who have escaped to distant cities, the transmission of signatures for checks on banks, etc.

REV. COLUMBAN THUIS, O. S. B.

Miscellaneous

—Rev. D. L. McGowan, a priest who came from Ireland only two years ago, was instantly killed on Nov. 11, at Spokane, Wash., when the automobile that he was driving plunged over a two hundred foot embankment. The Rt. Rev. Augustine Schinner, Bishop of Spokane, celebrated a Pontifical Requiem at the funeral.

—Rev. Bernard A. McKenna, who is soliciting alms for the building of the National Shrine of the Immaculate Conception at Washington, has asked 80,000 dealers in cement to donate each a barrel of cement; he has also sent out an appeal to those who are named Mary to contribute the altar in honor of our Blessed Mother.

—Mollie Mulligan, a colored woman living at Louisville, Ky., recently celebrated the annual recurrence of

her birthday for the 127th time. Over a century and a quarter ago she was born a slave in Virginia. Although she is blind, her health is good. She enjoyed the privilege of voting at the late presidential election.

—An investigating committee found that 3,000,000 people attend the "movies" every week in Chicago and that of this number 1,000,000 are children. The four hundred theaters in that city take in \$40,000,000 per year.

—Meredith Nicholson, of Indianapolis, a noted Hoosier novelist, essayist, playwright, and poet, has recently been received into the Church.

—We complain of the lack of vocations to our religious orders and to the priesthood, but according to current report 40,000 Protestant churches in the United States are without pastors and the number of young men preparing for the ministry is steadily decreasing.

—In his Christmas pastoral, the Archbishop of St. Louis announced that the diocesan seminary had received during the year thirteen new burses of \$5,000 each. He explained that, owing to prevailing high prices, it would be necessary to increase the amount of future burses to \$6,000.

—As delegate of the bishops of America the Rt. Rev. Msgr. Francis A. Rempe, of Chicago, has gone to Europe to help mitigate, by the distribution of food, clothing, and money, the sufferings of those who are enduring cold and hunger.

—When Bishop Muldoon, of Rockford, returned from his recent *ad limina* visit to Rome, the faithful of his diocese gave him a grand public reception at which they presented him with a purse of \$10,000 and an automobile valued at \$5,000.

—At the close of its first annual meeting, the American Catholic Historical Association elected Dr. James J. Walsh, K. S. G., as its president.

—The New York Big Brothers held in the Hippodrome an entertainment at which they raised \$15,000 to help in their work of caring for boys.

—Rt. Rev. Sebastian G. Messmer, for the past eighteen years Archbishop of Milwaukee, will on July 21 have completed fifty years of the priesthood. Although a native of Switzerland, His Grace was ordained by Bishop Bayley at South Orange, N. J.

—Immorality since the war, claim the German Bishops in a recent pastoral to their people, has reached a point where it threatens to undermine family life and the morale of the people. The necessity of a sharp reaction and return to "older and better standards" is urged.

—At the meeting of the Bishops at Washington in September it was decided that a nation-wide collection be taken up among the Catholics of this country for the sufferers in Central Europe. It is hoped that the fund will reach from \$10,000,000 to \$15,000,000. Chicago will ask one day's wages besides a generous gift of clothing from each adult wage earner. According to plans the drive should be on in every diocese by the middle of Lent.

—The National Catholic Welfare Council is gathering diocesan records of Catholic service in the World War and in all the other conflicts, in which the United States has engaged, with a view to publication in permanent pamphlet form.

—Following in the footsteps of his father, Col. Theodore Roosevelt Jr. is discouraging race suicide and encouraging large families. He will present a measure in the New York State Legislature for exemption from the provisions of the state income tax of \$600 for each child in place of \$200 as at present.

—The University of the Sacred Heart is the name of a Catholic university to be opened at Milan in 1921.

—On Jan. 2 St. Francis Seminary, at Milwaukee, passed the fiftieth anniversary of its first opening.

—Mr. Gervase Elwes, a noted English tenor and a Knight of Malta, died at Boston on Jan. 13 as the result of injuries received when struck by a moving train. His wife, Lady Elwes, was with her husband when the accident occurred. Canon Elwes, of Brompton Oratory, London, is a brother of the deceased.

—In spite of the "Los von Rom" agitation of some years ago there now seems to be a Romeward tendency among some of the Lutherans in Germany. Dr. Albani, an ardent promoter of this movement, has lately made his submission to Rome. Strange to say the former Evangelical superiors of the "apostate" have voted him a pension.

—According to reports the Chicago Holy Name Society, with a combined membership of 82,500, is said to be the largest Holy Name Union in the world.

—The National Catholic Welfare Council's Department of Social Action is publishing a Catechism of Social Action, which promises to be of great value to all. Rev. John A. Ryan, a noted writer and speaker on the social question, and Rev. R. A. McGowan, are the joint editors. The Catechism will also be published in the German, Polish, Bohemian, Slovak, Italian, and Slovenian languages.

—The bursting of a tire caused an automobile, in which five New York priests were riding, to skid against a tree and overturn. All were injured. Three of the sufferers had to be removed to the hospital.

—At Salina, Kan., the Sisters of St. Joseph are building a million dollar school for girls.

—A fake priest, who calls himself Father Andre, of the Missionary White Fathers, is collecting Mass intentions in the Eastern States.

—St. Mary's College, in Marion County, Kentucky, will celebrate its centenary early in June.

—It is announced that ten thousand Marys have registered for the Mary Memorial Chapel of the National Shrine at Washington.

—Arthur Cahill, a Catholic artist of San Francisco, has been chosen to paint for the California Palace of the Legion of Honor the portrait of General John J. Pershing. Mr. and Mrs. A. B. Spreckels have given \$1,000,000 for the erection of the Palace, which will be built at San Francisco.

—Mrs. Maurice Francis Egan, wife of the former United States Ambassador to Denmark, died in New York of pneumonia on Jan. 27.

—Cardinal Mistrangelo, Archbishop of Florence, has issued to his archdiocese a decree in which he recommends that suitable schools be established for lecturers and publicists who should have a practical, not an academic, course, at the completion of which they should pass an examination.

—It is not often that an American Archbishop sails for Rome flying the flag of his rank. This distinction belongs to Archbishop Hayes who, as chaplain general in the late war, is entitled to a blue flag with a white cross. In his recent trip to Rome His Grace made use of the privilege.

Missions

—It is gratifying to read of the wonderful progress of the Paris Society of Foreign Missions in French Indo-China, which has fifteen bishops with 337 missionaries besides 641 native priests, and these are assisted by 1282 catechists, 700 monks, and 1761 nuns.

—The White Fathers in Belgian Upper Congo have two seminaries in Africa, each with a sixteen year course of studies. When they are finished with the course, the candidate are sent out to a mission post for a year's probation. After this they return to the seminary for another year at the end of which Holy Orders are conferred upon them. The first ordination took place in 1917.

—The Dominicans and the Fathers the Sacred Heart have opened missions in Norway.

—The American Hierarchy has completed the organization of an American Board of Catholic Missions. Every Catholic man, woman, and child of our land is to be enrolled in this new mission movement. What a grand thing for the missions. America is at last to lend a hand that will help to lift the pagan from the darkness of error.

—*Our Missions*, the first number of which appeared under date of Jan. 15, 1921, at Techny, Ill., is a neatly arranged and wellgotten up monthly that will be devoted to the mission work under the care of the Society of the Divine Word. Rev. Bruno Hagspiel, S. V. D., is editor.

—The Clerical Union, an association of priests in Italy and Belgium for the development of Catholic missions, has spread to Germany where it has found unanimous support.

—On the feast of Epiphany the priesthood was conferred on Rev. Paul Emecete, of the Lyons Society for African Missions, who is the first native African to be ordained for the church of Western Nigeria. A vast concourse of the faithful was present at the sacred ceremony after which hundreds received Holy Communion from the anointed hands of the newly ordained. This is one of the blessed fruits of small contributions to the Foreign Missions. May God inspire us all to be more generous!

Eucharistic

—A new Corpus Christi Church was consecrated at Berlin by Cardinal Bertram on Dec. 5. The Holy Father has granted this church the privilege of celebrating on each Thursday the Corpus Christi Mass with *Gloria* and *Credo*.

—At the Church of St. Andrea della Valle in Rome it is customary to celebrate on Epiphany, and during its octave, Masses in all the different Catholic rites with sermons in various languages. This is done to signify the universal diffusion of Catholic truth among all races.

—Cardinal Vannutelli, papal legate to the Eucharistic Congresses at Brussels, Tournay, Metz, Cologne, London, and Montreal, quietly celebrated the sixtieth anniversary of his ordination not long ago.

Benedictine

—Rev. Bonaventure Schwinn, O. S. B., of St. Benedict Abbey, Atchison, Kan., who is at the head of the English department at St. Benedict's College and professor of Sacred Scripture at the Abbey, has been appointed superior of the clerics. Father Bonaventure is a clever writer both of verse and fiction.—Father Athanasius Koenn, O. S. B., of the same Abbey, has been appointed to the office of sub-prior.—On Jan. 6 the Rt. Rev. John Ward, Bishop of Leavenworth, conferred the diaconate upon the clerics Cuthbert McDonald, Callistus Kramer, Paschal Pretz, and Mark Merwick, O. S. B.

—Irish Benedictine Nuns, who for the greater part of three centuries have lived in exile at Ypres, in Flanders, until their abbey was destroyed in the late war, have returned to Ireland, where they have just come into possession of 10,000 acres of land together with Kylesmore Castle at Connemara. This was until recently the property of the Duke of Manchester, whose wife was a Miss Zimmerman of Cincinnati.

—The Sisters of Perpetual Adoration, Benedictine Convent, Kreitz, Rheinland, Germany, have in their distress written a most pitiful appeal for aid. Their expenses are fifteen times higher than their income; for seven years they have been unable to obtain new clothing; at Christmas their supply of coal was running out; their only income is from the making and embroidering of vestments, work that at the present time yields very little profit. The community numbers sixty-four of whom some have tuberculosis of the bones from want of nourishment.

—The Benedictine Sisters at Crookston, Minn., have opened their new novitiate on the beautiful property that was recently acquired.

—After doing parochial work for ten years in the diocese of Bismark, N. D., Rev. Luke Feigenwinter, O. S. B., has returned to the abbey of Einsiedeln in Switzerland.

—Rev. Bonaventure Hausen, O. S. B., was transferred from the near-arctic regions of North Dakota, where he has labored for the past fifteen years on the

missions, to the tropical climate of Nassau in the Bahama Islands.

—Rev. Isidore Ricklin, O. S. B., ordained at Buckfast Abbey, in England, in 1889, since which time he spent his life among the Indians of Indian Territory, died recently at Sacred Heart Abbey, Oklahoma.

—Rev. Patrick Cummins, O. S. B., S. T. D., of Conception, Mo., has finally departed for Rome, where he is to be rector of the Anselmianum, the international Benedictine College. Dr. Cummins is no stranger in Rome. He made his course in Sacred Theology at the very institution at the head of which he is now placed. On Sept. 24, 1904, he was raised to the priesthood and after spending some time at European universities, he returned to Conception. For some years past Dr. Cummins has been master of novices, superior of the clerics of the abbey, and professor. Our best wishes and congratulations accompany the new rector to the Eternal City.

Benedictine Chronicle

Contributed by ADELARD BOUVILLIERS, O. S. B., and OMER HILLMAN-MOTT, O. S. B.

—The Sacred Congregation of Rites has, upon request of the Right Rev. Primate, renewed for ten years the privilege granted to secular priests who, for any reason whatsoever, assist at the Canonical Offices of Benedictine Monks, the use of the Monastic Breviary for the recitation of the Canonical Hours.

—The "Acta Apostolicae Sedis" of October, 1920, published an Apostolic letter reestablishing the ancient Benedictine Abbey of Saints Ulrich and Afra, at Neresheim, Germany, which has been affiliated to the Congregation of Beuron.

—The Benedictines of Spain have been the hosts of the Rt. Rev. Abbot Primate who has been visiting the fifteen monasteries of our Order in France and Spain. On the tenth of August, accompanied by the Rev. Dom. Marcet, Abbot-Coadjutor of Our Lady of Cogullada, Montserrat, Spain, the Primate visited Cogullada at Saragossa.

—On the 21st of September, in the Chapel of Belloc Abbey, whose buildings are in reality used for the Preparatory Seminary of the diocese, the Right Rev. Dom Maur Etcheverry, Abbot-Visitor of the French Province of the Cassinese Congregation of the Primitive Observance, was blessed by His Lordship Mgr. Gieure, bishop of Bayonne. The new Abbot was desirous of receiving the Abbatial blessing in the same chapel wherein he had made his religious profession and later celebrated his first Holy Mass. The Right Rev. Abbots of Lazzano and Montserrat assisted him, while Mgr. Chesnelong, Archbishop of Sens, and Mgr. Légasse, who was recently promoted to the See of Périgueux, both of them compatriots of Dom Maur, graced the ceremony with their presence. The beautiful ceremonies took place before a large concourse of the clergy who had come to express to the new Abbot and the Benedictines their fullest sentiments of joy and felicitation.

—The Rt. Rev. Dom Gauthey, Abbot of St. Madeleine, of Marseille, having requested Rome to grant him a Coadjutor to aid him in the administration of his monastery, was granted permission forthwith, and the Chapter voted unanimously on the 12th of October for the Rev. Dom Leon Guilloreau, Sub-Prior of the Abbey of Solesmes.

(Continued on page 317)



Children's Corner

Agnes Brown Hering



MY DEAR BOYS AND GIRLS:—The feast of Easter is with us once more. It is the day on which Our Lord raised Himself from the dead. The Church celebrates the feast of Easter with so much joy because the resurrection of Jesus Christ is the foundation of our faith and hope.

In order to celebrate the great feast of Easter worthily we must have made a good preparation. We must rise from sin to grace.

Jesus foretold His death and He also said that He would rise again on the third day. Had Jesus not risen from the dead, we should believe in vain, as the Apostle says. But He rose again on the third day as He said He would and so Jesus is indeed our Redeemer.

The resurrection of Jesus is a guarantee for our future resurrection. The cemetery is only a resting place. It is "God's Acre" where human bodies are planted and they will all rise at the sound of the trumpet and be united with the souls and be taken by Jesus to heaven for eternity.

Easter Lilies

Two lilies once grew in the garden
That sheltered the ivy-clad tomb.
Close by its sealed entrance they budded,
Impatient to burst into bloom.

Inhaling the perfume they scattered,
Ere winging his heavenly flight,
The sun kissed their forehead at Easter
And smoothed back their tresses so white.

"Behold He is risen," one whispered
To Magdalen, "see where He lay.
Rejoice all ye children of Adam,
Redemption is made now for aye."

Their offspring keep guard on the altar,—
Christ's sepulcher, holy and still,—
And watch as He rises each morning
The hearts of His children to fill. P. K.

The Easter Lily

The lily bulb lay on the floor, under the shelf, in the greenhouse. She was hard and brown and ugly, and as she lay there on the brown floor, with many other brown bulbs, she was very unhappy. "I am brown, the shelf is brown, the floor is brown—I am sure the whole world is brown," said the lily bulb to herself.

But one day she found out her mistake, for she was moved up on the shelf and there she lay in the warm sunshine, with bright flowers standing all about her. Her nearest neighbor was a tall rose plant, and as the lily bulb watched the bright red roses unfold she said: "How I wish I could grow to be like that and wear red and make everyone glad with my sweet perfume!"

When the rose plant was sold the florist saw the

lily bulb, and he said to his helper: "This lily bulb was hidden by the rose leaves and forgotten. Bring a flowerpot and plant it, so that it may bloom for Easter."

Then the lily bulb felt herself put into the soft ground, and brown earth was placed over her. "All the world is brown again," murmured the lily bulb; "but I am so sleepy I think I shall take a nap."

She slept for a long, long time, and then she began to stir in her brown bed. She sent tiny rootlets down into the ground, and then she began to push her way above the earth and she sent up a tiny green shoot. A new hope stirred in her heart, for she could see the warm sunshine and the flowers once more. The florist came each day and gave her a drink of water, and when her stalk began to grow tall he helped her to grow straight by tying her to a strong stick for a support.

So day by day the lily plant grew taller and taller and she sent out long narrow leaves. "These do not look like the rose leaves," she said, "but maybe, if I am patient, when my buds and blossoms grow they will be red. I must work hard if I am to be of any service to others, for they all take such good care of me that I want to make them happy."

One day the lily plant found that she had a bud. It was a long, green bud, and at first the lily was disappointed. "This is not like the round, red rosebud at all, and my leaves are not like the rose leaves; perhaps after all I shall not be like the rose but I shall be green, all green, just as I was all brown when they put me into the earth so long ago. Well, whatever I am to be, I hope that I may give some sweet perfume and be of service."

At last the sunbeam seemed to knock at the door of the large green bud, and the lily opened wide her green petals to let the sunbeams in, when, oh, wonder of wonders! her flower petals opened wide and she held up a white cup-shaped flower like a beautiful bell, and the center was as golden as the sunbeams.

The lily plant opened another and another bud, and one day she felt herself carefully lifted from her brown shelf in the greenhouse, and, after a long journey, found herself in a great church. It was dark when she was placed there, almost as dark as it had been underground, but the lily felt sure that she was at last to be of some use to the world.

When the morning sunlight streamed through the stained-glass windows it rested softly upon all the flowers it had helped. There were the red roses, gold and crimson tulips, daffodils and daisies, but standing close to the altar was the beautiful lily plant, while about her stood many other Easter lilies in their green dresses, holding up their pure white cups and sending forth their sweet fragrance to all in the church. And these flowers in their awakened glory seemed to tell the same story which was sung in the Easter anthem: "Christ is risen! Christ is risen!"

After the service was ended the lily plant was taken to a hospital ward and there it stood looking down upon the little faces of the crippled children. "Oh, see our lovely lily!" shouted a small voice, and the lily heard the clapping of the little hands. "It stands so

straight and tall! Maybe we can stand like that some day"; and another child said: "It makes me feel straighter and stronger just to watch it, and just smell how sweet! oh, how sweet!"

The Easter lily looked down at the eager little faces and then it said softly: "I little knew, when I was an ugly brown bulb asleep in the darkness, that one day I was to awaken and become a lily and have the joy of bringing such happiness to others."—*Ladies Home Journal*.

St. Joseph's Saw

F. P. OSBORNE

Saint Joseph was a carpenter
And humbly plied his trade
At Nazareth, where Mary dwelt,
The pure and humble maid.

One day he left his shop at noon
To take his frugal meal,
When lo! the mischief-maker came—
The devil in did steal.

He spied the saw with pointed teeth
All standing in a row.
"Ha! ha!" he cried, "revenge is sweet,"
Then bent them to and fro.

Alas! his work brought but disgrace.
In rage he sought the door.
For now the saw cut better far
Than it had done before.

To hinder us from doing good
He tries, but e'er must frown,
For all his efforts merely place
New jewels in our crown.

A Legend

Somewhere there is related a legend of how the skylark came to the cross of the dying Savior and, circling round His suffering form, poured forth a wild strain of lamentation as if he felt the loss of a human friend.

The Savior was touched by the despairing accents and turning His fading eyes upon the little mourner, He said, "Why dost thou mourn so? Why is thy fragile breast so torn? Is it because Man, thy brother, is dying? Thou and I are here alone, uplifted high o'er all the world. Near to Heaven and thee, I bless thy pity-guided wings. I bless thy voice which is the last which sings a requiem of love for me.

"No more shall thy song be filled with sorrow. Thy wings shall no longer be frail and fluttering but shall grow strong so that thou shalt no longer be earth's captive but boldly soar to the azure vault of heaven and upward to the sky bear thy rapturous song."

Soon the Savior died. The lark, hovering close, could not overcome the sorrow it felt. It mourned with disconsolate note near the watchers at the tomb the remainder of that day and the next.

But when Easter Sunday, the Dawn Miraculous, came with flaming colors of rose and amethyst, a sweet and tumultuous song in which sorrow had no part, burst from the lark's triumphant throat.

He faltered an instant, as if blind with rapture, and

then flew straight to the ether to find his Lord, rising to the height where no human tear falls, singing until he was out of sight.

The Easter Bonnet

We are often told that "pride goeth before a fall" and I am going to relate to you the sad, sad, tale of little Miss Jane and her Easter Bonnet. It was exactly four days before Easter and little Miss Jane could hardly wait for Easter Sunday, so eager was she to wear her pretty headgear. "I really think my Easter hat makes a goodly show," she said to herself. "'Tis not too plain with its clover blossoms and emerald bow and neither is it too gay. It is such a pretty day that I shall put it on and go for a walk in the lane. The sun is shining. The wind is not blowing and there is not a cloud in the sky to betoken rain." So dressed up in her Sunday best little Miss Jane set forth. She walked and walked but saw no one. At last, tired and disappointed, she lay down on the side of a little hill to rest and was soon fast asleep.

Coming up over the other side of the hill, Mistress Cow beheld something which looked so bright and green that her heart beat faster and she quickened her footsteps. Ah, yes, she was not mistaken, green leaves and clover blossoms and she opened her mouth so wide that she took the emerald bow and the clovers all in one bite. Miss Jane awakened in terror and, when she saw what had happened to her Easter Bonnet, she wept and scolded but tears could not undo what had been done. As for Mistress Cow, she was very much disgusted. The emerald bow did not taste good and the clovers were neither sweet nor juicy. She went away shaking her head and moaning, "I do not think it is right to play April Fool jokes four days before April Fool's Day."

Two Hardings

Saint Stephen Harding! Who was he?
From England long ago
He went to France where he became
Third abbot of Citeaux.

Almost eight hundred years* have flown
Since sainted Harding's reign
O'er holy monks who fled the world
Eternal joys to gain.

Gone are those ancient hallowed times,
The Golden Age of saints,
Succeeded by a brazen age
Of men without restraints.

Another Harding's called to rule—
A Nation's mighty realm.
May God above look down from thence
To guide him at the helm.

O Harding, be thy task not hard!
A father to thy people be
Who dwell within the confines of
A land that boasts it's free. A. HUYSER.

Teaching the Mass

What is an altar stone?

An altar stone is a small slab, usually of marble, though some other durable stone may be used. Besides an opening, into which relics of the saints are placed,

* St. Stephen Harding, who became a saint by following the holy rule of St. Benedict, died on March 28, 1134.

there are also five crosses chiseled into the face of the stone. These crosses are anointed with holy oil when the bishop consecrates the stone.

"We find in stone where Mass is said
The bones of saints whose blood was shed."

Where does the priest put the altar stone?

He places it on the table of the altar in the middle where the chalice rests during Mass. If he says Mass in a private house, as is sometimes the case on the missions, or in a public building where there is no altar, he must carry an altar stone along.

Does every altar need an altar stone?

Yes, every altar on which the priest says Mass needs a stone unless the table of the altar be of marble or of other durable stone and is consecrated.

What were the first altar stones?

Tombs in the catacombs.

Easter—Acrostic

Easter bells are sweetly ringing,
And their jous hymns are singing
Songs of gladness true:
"Turn to God, ye faithful, shriven,
Even as your Savior risen,
Rise to life anew!"

P. K.

Physical Culture

For this exercise in Physical Culture you may use a wand if you are so fortunate as to have one, but if not, then use your ingenuity and make one. Ask mother for an old broom. Saw off the brush part and use the handle. This is just the thing.

All right! Everyone ready?

Grasp wand firmly with both hands as near the ends as possible. Assume military position. Chest high, heels together, toes out, hips back, and weight over balls of the feet.

Exercise 1.

1—Raise wand forward, arms' length, with both hands shoulder high, breathe in or inhale, count ten.

2—Lower wand, arms hanging full length, breathe out or exhale. Count ten.

3—Raise wand, inhale while you count ten mentally.

4—Lower wand, exhale while you count ten mentally.

5—Raise wand, inhale.

6—Lower wand, exhale.

Go through these exercises ten or twenty times and be sure you are breathing fresh air.

Exercise 2. Same position as at beginning.

1—Raise wand forward shoulder high, out arms' length. Inhale.

2—Bring wand to chest. Inhale.

3—Out at arms' length. Exhale.

4—Lower to position as at beginning. Exhale.

You will see that you breathe in or inhale as you raise wand forward and bring it to the chest. Then you exhale or breathe out as you push forward from chest and lower to position as at beginning.

Exercise 3. Position as at beginning.

1—Raise wand forward, shoulder high. Inhale.

2—Raise high overhead. Inhale.

3—Lower to shoulders. Exhale.

4—Lower to position as at beginning. Exhale.

Exercise 4. Same position as at beginning.

1—Raise forward and high overhead. Inhale.

2—Lower to shoulders behind head. Inhale.

3—Raise to position high overhead. Exhale.

4—Lower to position in front as at beginning.

You will find this wand drill very interesting and several of you may do it together with one to count time and one to play a march on the piano or let the phonograph play the march.

Remember to practice in the fresh air.

Lesson in Expression

The lily, because of its whiteness and personification of purity, is typical of Easter. In France it blooms about Easter time. France is the native home of the lily. Here is a poem which will make an appropriate reading for Easter time.

Easter Lilies

Easter lilies on the altar
Fragrant, white and fair,
Lend their charm to the festal,
Perfuming the air.

Close beside God's humble dwelling
Bow they reverent,
Offering their sweetest homage,
Grace and beauty blent!

Thus they tell their silent story
Of the risen Lord,
In requital of their praises
From th' Incarnate Word.

"Not e'en Solomon in glory
Was arrayed as these,"
Christ had told the listening people
'Neath the swaying trees.

How can we in aught resemble
These most precious flowers,
Giving to our Risen Savior
Something that is ours?

Spotless souls and fragrant virtues
Are by Him approved
Always, for among the lilies
Feedeth His beloved.

Pure in heart, then, fair and fragrant
We may stand beside
Stately lilies on the altar,
This glad Eastertide!

M. DOROTHEA BARRY, B. A.

Letter Box

Newport, R. I.

DEAR EDITOR:—I am answering the letter of "Delight." It appeared in the October issue of the "Grail." Well, you can certainly write wonderful letters. Did you ever hear of Newport about thirty-five miles down the bay. Newport is the nation's summer capital by the sea. This is a lonely place in winter. It is like the Great North Woods. I, too, always wished I might go up in an aeroplane till last summer and then my dream came true when I went to Bristol and came back. Now I must close for I am afraid if I make it any longer the editor will not print it.

P. J. M.

Baltimore, Maryland, January, 1921.

DEAR BOYS AND GIRLS:—I have been reading the "Grail" and in it some of the real pleasant letters. It would be a pleasure to me to correspond with some of the girls and boys. I have always attended the Cath-

olic schools. I graduated from St. Benedict's in 1919 and am now two years at Loyola High School. There are 400 boys in the school. I like it very much. I came to Baltimore in 1912. Was eight years of age when I attended school for the first time. St. Benedict's school and church are just one block from us. This is a great city for sport. I am a great lover of travel and have seen many large cities.

I remain sincerely a friend to all,
Frank A. Frounfelkner,
2683 St. Benedict's St.

4813 So. Winchester Ave.,
Chicago, Ill.

DEAR EDITOR:—I have a little time to spare so thought I would write some jokes for "The Grail."

Grandpa had an easy chair, Bobby had a pin,
Father had a razor strap and Bobby's pants were thin.
(Addition by editor)

Now Bobby stands, to eat his meals, by father at the table,
He'll sit no more in his nice chair, at least till he is able.

John—I am trying to get ahead.
Joe—You need one.

Mr. Moore—So you met my son at High School, eh?
Byers—Sure, we sleep in the same Latin class.

Miss Learned—Make a sentence using the word "income."
Hacker—I opened the door and income the cat.

This listens like Ike and Mike.

This is all I can write this time but will try to send more next time.

John Lapka.

The Kiddie Kar Special

Winkie Blinkie Kiddie Kar,
You're a hummer, that you are,
As you travel, scooting fast,
Not "Safety first," but "Safety last."
Nervous persons as they gaze
Tremble at your reckless ways.

Blinkie Winkie Kiddie Kar,
Going like a meteor star,
Not a brakeman anywhere
Waving warning to beware,
Clear the track! O run and hide,
And say your prayers before you ride.

A. V. H.

"Exchange" Smiles

"Have you said your prayers?" asked Willie's mother.
"Of course!" replied the child.
"And did you ask to be made a better little boy?"
"Yes, and I put in a word for you and father, too."

One afternoon Willie was invited to a party where, of course, refreshments were served bountifully.

"Won't you have some more, Willie?" asked the hostess toward the close of the feast.

"No, thank you," replied Willie, with an expression of great satisfaction, "I'm full."

"Well, then," smiled the hostess, "put some fruit and cakes in your pocket to eat on the way home."

"No, thank you," came the rather startling response of Willie, "they're full too!"

The village pastor was out visiting his parishioners when he came upon Russell Else sowing corn. After the usual greetings the pastor said: "Russell, your corn is mighty yellow, isn't it?"

"Well, we planted yellow corn."

"You won't make more than a half crop will you?" asked the divine.

"We're working on halves," replied the redoubtable Russ.

"You're not far from a fool, are you?" inquired the pastor.

"Just a fence between us," was the undaunted reply.

Song for the Tiny Tots

Little Busy Bee

(TUNE—"Tramp, Tramp, Tramp.")

O the little busy bee,
In the garden you may see,
Gathering honey from the sweetly blooming flowers.
He is cheery and he's gay,
And intent he works his way
Storing treasures through the golden summer hours.

Chorus

Working, working in the sunbeams,
Gathering honey all the day,
O the little busy bee,
Is the type for you and me,
For the winter he provides in sunny May.

Chorus

When the lark springs from the corn,
In the early summer morn,
And ascends on wings of gladness to the sky,
O the little busy bee,
To his labors goeth he,
You may hear his merry song as he goes by.

Chorus

In the sultry glare of noon,
Still he sings his merry tune,
As he ranges through the depths of some bright dell,
If you try to shut him in,
You will hear a pretty din,
And may chance to get an angry blow as well.

Chorus

When the slowly sinking sun
Tells the world that day is done,
Then the little bee no more inclined to roam,
With his laden bag and thighs,
Like the faithful worker hies
To the lowly straw-built cot he calls his home.

Chorus

ANONYMOUS.

Catholic Students' Mission Crusade

(Continued from page 308)

Christianity has not yet made itself felt, are surrounded from their tenderest childhood by filth, poverty, and ignorance. This is the case, especially with the poorer classes who are far in the majority. Among the richer classes there are also abuses which have a powerful influence upon the lives of children. Such is the practice of binding the feet in early childhood. The Chinese women are very fond of small feet. For this reason, when a girl is very young, her toes are bent back under her feet and bound so that they will grow that way. Thereafter she will never be able to run or jump or play again. Another striking example of an abuse that has a sad effect upon the lives of children is that in vogue in India of forcing girls to marry at the age of ten years or even younger. It is said that there are two and one-half million wives in India under ten years of age. Twenty-five per cent. of these child wives die at childbirth, twenty-five per cent. become cripples for life, and a vast majority are broken down old women at the age of thirty-five.

These are some of the evils with which the missionary has to contend, and he will have to abolish them if the children in mission lands are to develop into strong, healthy men and women.

Secular Oblates of St. Benedict

REV. HENRY BRENNER, O. S. B.

Secular Oblates and Spiritual Progress

One of the first principles of the holy Father St. Benedict was that his disciples ever strive for something higher. This principle of course can more easily be applied in the monastic state; however, even in the world, it can be made to guide our actions. For what is humanity in general aiming at by its many laws, regulations, associations, and so forth, but the uplift of the individual as well as the community? And if we who belong to the community do our share, will not the community the sooner attain its end? St. Benedict was not only a holy man, but he was one of the most far-seeing legislators the world has ever seen. Spiritual progress then means much, more than in general is estimated. Why not try to say our prayers better? Why not determine on being more charitable? Why not resolve to keep a little more careful guard on the evil tongue? Why not receive the holy Sacraments oftener? All this would be progress.

December Conference

Abbot Guerangér wishes the priest to lead a life of service to holy Mother Church; by this means he will become a good Oblate. For the idea of St. Benedict was that of perfect uniformity with all the ideals—moral, dogmatical, as well as liturgical, — of holy Church. "This life of faith," he says, "which main-

tains in ordinary Christians a sense and consciousness of their baptism, will give to the priest affiliated to St. Benedict a deepened sense of the greatness of his priesthood, and of the marvellous and intimate relations which it establishes between himself and the Divine Majesty. He will regard himself as the man, the minister, the servant of the Church—*vocatus a Deo tanquam Aaron*, to perpetuate in her and for her the *juge sacerdotium*."

Do not forget that one of the particular duties of the Oblate is to honor the holy Father St. Benedict on Tuesday of each week. This may be done by extra prayers or attendance at divine service, by alms, etc.

Benedictine Chronicle

(Continued from page 312)

—On the 12th of September, feast of the Holy Name of Mary, the new Abbot of Saint Julian d'Albaro, the Right Rev. Dom Colomban Cartoni, was blessed by His Eminence Cardinal Boggiano, Archbishop of Gênes, Italy.

—On the 22nd of September the Rev. Dom Hugues Houllier, of Subiaco, Italy, celebrated the sixtieth anniversary of his ordination to the holy Priesthood. He sang the jubilee Mass at the altar in the Grotto of Saint Benedict. Ordained priest on the 22nd of September, 1860, at Arras in the ancient Abbey of Saint Waast (which was used as the diocesan Seminary) he made his monastic profession at Solesmes on the 22nd of April, 1874. In 1894 he went to Ligugé, and remained there until 1906 when he was transferred to the Congregation of the Primitive Observance at Subiaco.

Abbey Chronicle

—For the information of those who shall wonder why the January "news" appears in the March number, we have the following explanation to offer. The matter for the March number must be ready for the printer by the beginning of February—in fact a great deal of it was set during January—consequently, since the chronicler has not the gift of prophecy and hence cannot predict the who, the what, the when, the where, the why, the how, etc., he must needs be satisfied with recording only what has actually happened. This would, of course, be obviated to some extent, if THE GRAIL could reach its destination before March the first. But as we have explained before, so long as we shall have to labor under the present very unfavorable circumstances,—lack of room, one press, etc., it is impossible to improve very much. We hope, however,—yet we make no promise to this effect—that, before another six months shall have flown, we may be in position to do better.—As you will have noticed in the January and February numbers of THE GRAIL, we have opened a building fund — for a new home for THE GRAIL—whereby our readers may help us attain

Flour Mill for Sale or Trade

New modern Flour Mill with a capacity of forty barrels per day, situated in northeastern Nebraska on a never-failing stream that furnishes an unlimited supply of water. For particulars apply to Hering & Lytle, Royal, Nebraska.

our goal—the greater glory of our Eucharistic God, the spiritual welfare of our fellow men, and agreeable service to our patrons. Possibly you haven't as yet written out the check you had in mind to send us. Supposing you do it right now before it slips your memory again. The month of March was designated by the Hierarchy assembled in Washington as Catholic Press Month. The month of March is likewise the month of St. Joseph. May the good St. Joseph plead our cause!

JAN. 1. A very fine alb case, which matches the other beautiful furniture in the sacristy, has just come from the master hand of Bro. Joseph, who is an adept with hammer, saw, and chisel.

JAN. 3. Bro. Raphael, who has been quite feeble ever since he was afflicted with the paralytic stroke some weeks ago, left for St. Edward's Hospital, New Albany. Father Ildephonse had charge of the patient.

JAN. 4. The few students who remained here for the holidays, in company with several of their professors, spent an enjoyable day at the sawmill in Perry County.

JAN. 6. Way into the night the returning students frequently disturbed the watch dog in his peaceful slumbers.

Today we received the sad news of the sudden death of Mr. Charles Muth, who fell on the street while on his way to work. Mr. Muth's son Charles Jr., was a student at the Preparatory Seminary from '07 to '12. We commend to the pious prayers of our readers the soul of the deceased.

JAN. 7. Father Eberhard went to Evansville to attend the funeral of Mr. Muth, who was his brother-in-law.

JAN. 8. Word came today that the last sacraments had been administered to James O'Toole, of Third Latin. During the holidays James had an attack of heart trouble. Earnest prayers are being offered for his recovery.

To protect the bank—to the south of, and parallel with, the church—that was left when excavation was made for the new library, Father Augustine has just completed a neat stone wall that harmonizes with the church.

JAN. 10. Glenn Cunningham, of Second Latin, was taken to St. Mary's Hospital, Evansville, to have his appendix removed.

JAN. 13. The students make their annual *ex-voto* pilgrimage to Monte Cassino, where they attend High Mass.

JAN. 14 (15, 17, 18). Written examination in the Preparatory Seminary.

JAN. 18. Father Justin, who has had a severe attack of the "grip," is now suffering from what appears to be appendicitis. He has gone to Louisville to place himself under the surgeon's care.

Several other priests of the community have also passed through the toils of the "grip." All, however, have recovered except Father Cyril who has a sad case of quinsy.

Rev. Edward Eisenman has come from his retreat in the Perry County missions to stay a few days in our midst.

In the Preparatory Seminary the oral examinations begin today and will continue to the 22nd inclusive.

JAN. 19. Father Justin passed through the ordeals of a surgical operation.

A life size statue of the Assumption, a gift from Rev. Joseph Weber, of Indianapolis, to the new seminary, arrived today.

JAN. 21. St. Meinrad's Day. Patron feast of the abbey, parish, and town. The Rt. Rev. Abbot celebrated a Pontifical High Mass.

JAN. 23. Mr. and Mrs. Leon Charles, of Danville,

Ill., took their son Leon Jr., of Second Theology, by surprise, when they arrived for a brief visit.

This evening the priests and clerics of the abbey began their annual retreat under the direction of Father Titus, O. F. M., of Chicago. The following priests came home from the missions for the spiritual exercises: Fathers Joseph, of Fulda, Simon, of Huntingburg, Martin and Vincent, of Evansville, Andrew, of Mariah Hill, Mark, of Jasper, Chrysostom, of Dale, Isidore and Lawrence, of Ferdinand, and Aloysius, of Indianapolis.—A second retreat will be held in June for the professors of Jasper College and for all the other members of the community who could not attend the retreat in January.

The St. Thomas Literary Society elected the following officers for the second semester: Clement Bastnagel, President, Raymond Marchino, Vice-President—the Vice-President is *ipso facto* chairman of the Mission Bureau of the Crusade Unit—Vanderburg, Secretary, Franz Hodapp, Treasurer, Andrew O'Keefe, Sergeant-at-Arms. The President of the Society has appointed Matthew Herold Chairman of the Extension Bureau and Barrett Tieman Chairman of the Correspondence Committee.

JAN. 24. The seminarians of both departments went into retreat at 7 p. m. Father Didacus, O. F. M., of St. Louis, is conducting the exercises.

JAN. 29. Lawrence FitzSimon, of Fourth Theology, returned from Indianapolis whither he went to receive the Clerical Tonsure and Minor Orders. At Easter time he will be promoted to the diaconate.

The Brothers begin their annual retreat under the guidance of Father Titus, O. F. M.

JAN. 30. Mr. C. E. W. Griffith, noted Shakespeare reader, gave us two masterly readings: "The Merchant of Venice," in the afternoon, and "Macbeth," in the evening. He also gave us selections from "A Midsummer Night's Dream."

JAN. 31. Oral examinations today and on the following three days in the Theological Seminary.

—Our January report consists of announcements of sickness, operations, death, examinations, and retreat. We hope to have more agreeable topics next time.

—Father Frederick Rothermel, class of '16, as we see by the Michigan City *Parish Monthly*, of which he is the editor, was operated on recently for acute appendicitis. Fathers Rothermel and Charles Girardot, class of '18, are both assistants to Father Ellering at St. Mary's Church.

—Rev. Michael Aichinger, class of '08, has been appointed pastor of New Haven, in the Fort Wayne Diocese.

Book Review

THE ART OF MAKING ALTAR LINENS. 32-page pamphlet. Price 25 cents. Order from "Our Sunday Visitor," Huntington, Indiana.

In this little booklet the Rev. founder of the "Order of St. Veronica" shows how every woman may become a member of the "Order," and manifest her love for the suffering Redeemer by making altar linens, etc., to help the poor lonely toilers on the missions. The booklet contains many designs and illustrations that will be of great assistance to those who wish to take part in the work of supplying altar linens for their own church and especially for the poor missionaries. Every woman ought to be member of this "Order" and help the holy cause of the missions by gifts of linens of money and especially by the alms of prayer.

E. O.

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